

The Reverend Richard Fish Cadle

*A Missionary of the Protestant Episcopal
Church in the Territories of Michigan and
Wisconsin in the Early Nineteenth Century*

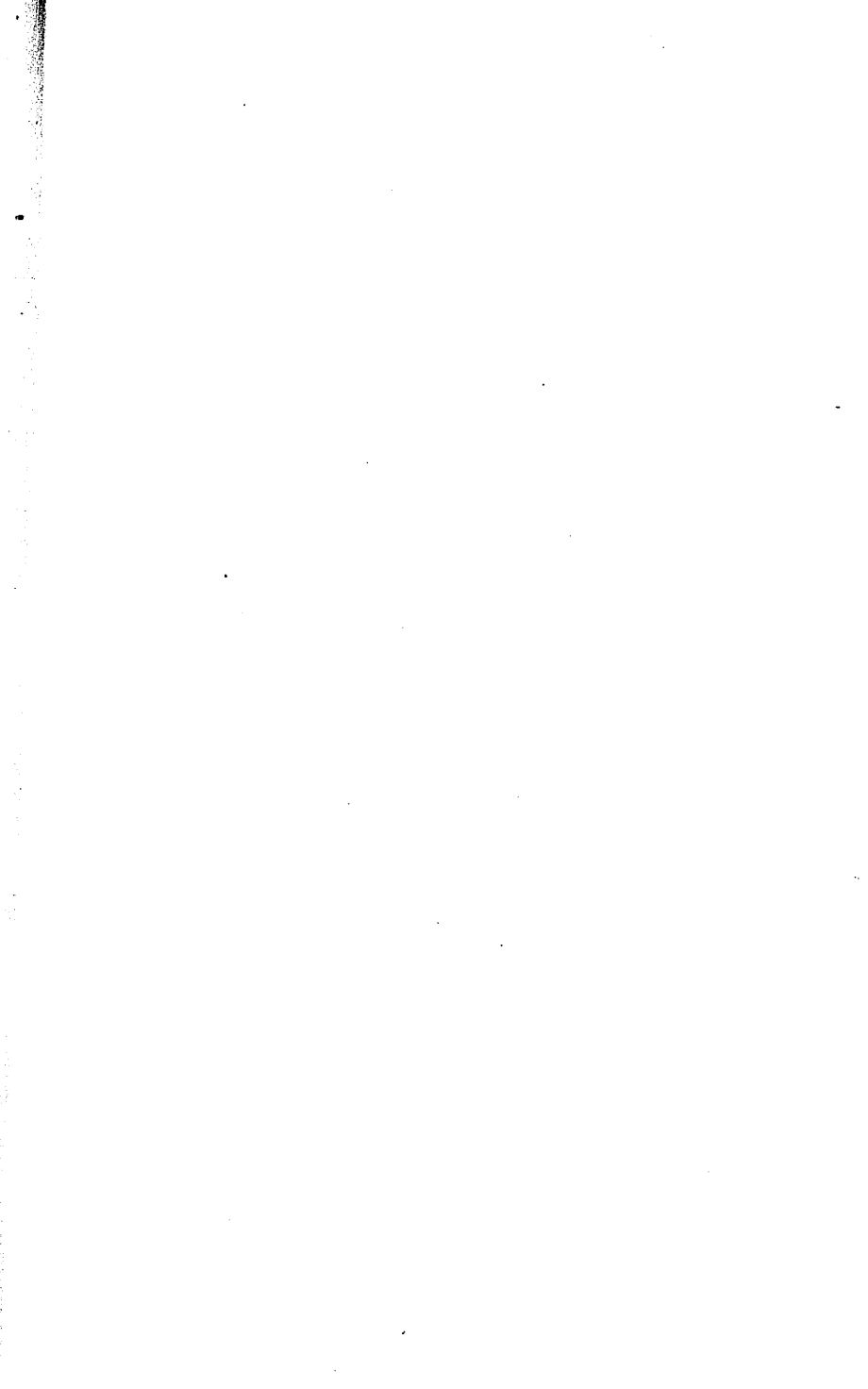
A Biographical Study by
HOWARD GREENE

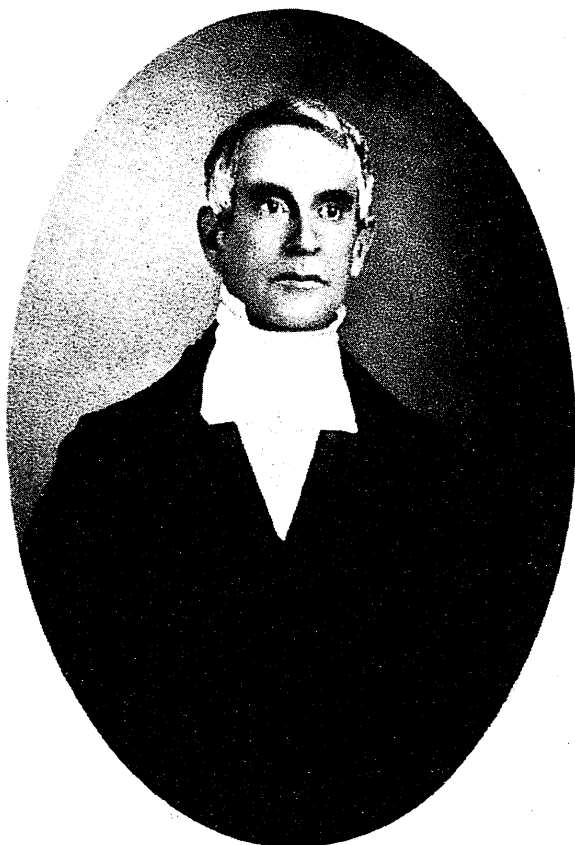
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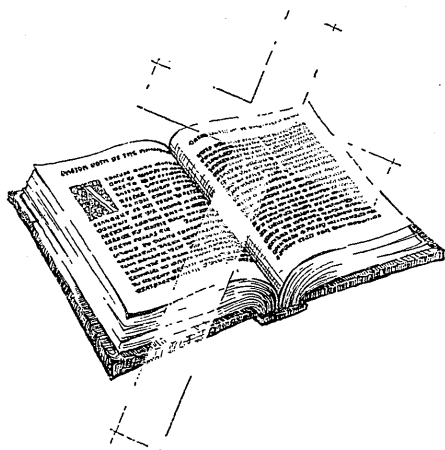
Rich^d F. Cade.

1796-1857



The Reverend Richard Fish Cadle

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Wisconsin in the Early Nineteenth Century*



A Biographical Study by
HOWARD GREENE

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Elizabeth Pruessing
Research Assistant

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P r e f a c e

In October of 1929, Christ Church at Green Bay commemorated with appropriate services the centenary of the fruition of the efforts of the Reverend Richard Fish Cadle to bring together in a church organization the few Protestants then living at Navarino, as Green Bay was at that time called. Upon that occasion I was asked to speak at the unveiling of a monument set up near the site of the Indian Mission School which was Mr. Cadle's other great work in the Green Bay country. Most of the material for this purpose was found in the reminiscences and letters of early pioneers contained in the Collections of the Wisconsin State Historical Society and this brief study revealed the Indian School merely as a major incident in the mission ministry of an interesting personality. Interest once aroused in the subject led to further search and as the Cadle memoranda grew there developed a purpose to gather all possible data and in time to prepare a short biography of this devoted clergyman. The Venerable Milo B. Goodall, Archdeacon of Lancaster, Wisconsin, suggested that the time for the publication of such a book might well coincide with the celebration of the centenary of the church established by Mr. Cadle at Prairie du Chien, Wisconsin.

The search into old records required far more time than a business man could spare; that part of the work, therefore, devolved almost entirely upon Miss Elizabeth Pruessing whose name appears upon the title page as co-worker. This book attests the thoroughness of her study of the ma-

terial. Before sending the completed work to the printer, I asked my friend, Mrs. Louise F. Brand, to give me the benefit of her wide experience in preparing material for publication. Mrs. Brand gave generously of her time and I am indebted to her for many excellent suggestions. We are under obligation to the Right Reverend Benjamin F. P. Ivins, Bishop of Milwaukee, for allowing us full access to the Bishop Kemper papers. Miss Alice E. Smith of the Manuscript Room of the Wisconsin State Historical Society made most helpful suggestions as to sources of material in her charge. The Reverend F. H. Hallock, Librarian of Nashotah House, gave us abundantly of his knowledge of the early days at Nashotah and assisted in looking for material in their records. The Right Reverend William P. Manning, D.D., Bishop of New York, and the Right Reverend Philip Cook, D.D., Bishop of Delaware, and their assistants have been most courteous in replying to our requests for information as to Mr. Cadle's later ministry. Acknowledgment is due to Dr. Joseph Schafer, Superintendent of the Wisconsin State Historical Society, for encouragement given and to many friends, lay and clerical, who have been helpful in their prompt responses to our letters of inquiry. Milwaukee, December 20, 1936

Howard Greene

Introducing

The Reverend Richard Fish Cadle,

a clergyman of the American Protestant Episcopal Church who had so large a part in establishing this church in the midwest and who was so well and favorably known to pioneers of Michigan and Wisconsin who often made mention of him in their reminiscences of territorial days. From their memoirs, from stories of events in which Mr. Cadle bore a part, and very largely from his own letters and reports there has been gathered together for this volume the narrative of his life in what was then a far western frontier.

Mr. Cadle was one of the first missionary clergymen appointed by the Church. For a full twenty years he traveled far and wide over wilderness ways in the territory which is now embraced in the

States of Michigan and Wisconsin. His most lasting work was in the establishment of parishes which are still active and in serving some of them as rector until such time as another clergyman could be found to come to them and set him free for still wider calls of duty. Mr. Cadle's best known work was as an educator, as the superintendent of a mission school for the instruction of Indian children, as a chaplain in the United States Army and as the first superior of an Associate Mission of four young clergymen promoting religious instruction in the West out of which grew Nashotah House. With all of these activities he was ready to respond to calls for help and for mission service coming to him from scattered communities.

Typical of many a priest whose lives were spent in comparative obscurity, he built his years of devoted service into the permanent history of the communities where he labored so long and so faithfully. It is to men like the Reverend Richard Fish Cadle that the Church owes a great debt of gratitude.

I

Ancestry and Early Life

English ancestry. Thomas Cadle. His marriage and family. Cornelius Cadle's family. Yellow fever epidemic. Richard's schooling. His interest in the Church. Ordination. Status of the Church. Influence of Bishop Hobart. Appointment as Missionary.

Nine generations before the man who was to leave a lasting imprint on the religious history of Wisconsin and Michigan was born, the Cadles were English people of Westbury-on-Severn, Gloucestershire, where, until recent years, some of them still lived in the Dower House of Longcroft. In his book on *The Cadle Family*¹ Henry Cadle, the family genealogist, has traced the name under a widely varied spelling to early times in England and finally to Wales. In the early part of the sixteenth century, one Henry Cadle of Boseley, Gloucestershire, whose date is known only by the record of his burial in 1541, used the spelling as we now have it as did his descendants, one of whom in the seventh generation from Henry was John Cadle of Longcroft, born in

¹ The following data are taken largely from *The Cadle Family* by Henry Cadle, privately printed, Washington, D. C., 1915.

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1726. The family name of his first wife, Elizabeth, is not known; she died November 15, 1755, and he then married Margaret Draper, who died September 23, 1801. Both John and Margaret are buried in the churchyard of SS. Peter and Paul at Westbury-on-Severn.

John and Margaret Cadle had seven children, three of whom, Thomas, John and Cornelius, came to the United States in the last two decades of the eighteenth century. John, who is described as John Cadle of Gawlett, married Sarah Jones of the Parish of Minsterworth, Gloucestershire. He was in this country for only a few years and returned to his native land. We are more particularly interested in the other two brothers, one of whom was the father of Richard, for they and their children as a family group give us some idea of the business, social and cultural environment of the formative years of Richard's life.

Thomas Cadle, Richard's father, was born at Westbury-on-Severn, March 8, 1764, came to New York just after the War of the Revolution (1785), established himself in business as a draper,—the English descriptive term for a dealer in cloth or dry goods—and married Sarah Fish, a cousin of Governor Hamilton Fish. He at one time owned land where St. Patrick's Cathedral now stands. His residence was at 12 William Street. He died October 14, 1814, and is buried on the south side of St. Paul's Churchyard in New York. His wife died in 1850, having survived her husband by nearly thirty-six years.

Thomas and Sarah Fish Cadle had ten children, all of whom lived to maturity though none of

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them married. John, a graduate of Columbia College, was surgeon's mate on the Frigate *Macedonia* during the War of 1812; later he became surgeon and died of yellow fever off Havana and was buried at sea. A sister, Sarah B. Cadle, born in 1794, is of special interest to us because she was for years co-worker with her brother, Richard, at Green Bay. Her last years were spent at St. Luke's Home, New York, where she died in 1875. The next in order of age was Richard Fish Cadle, the subject of this biography, who was born April 17, 1796. Of the other children, Ann, Thomas, Theodore, Mary, Margaret Draper and Charles, nothing is known save the dates of birth and death. A younger brother, Joseph, a graduate of the Military Academy at West Point, served in the United States Army for several years and was finally dropped from the service with an official record of "neglect of duty and insubordination" though the real cause is alleged to have been his sending a challenge for a duel to a brother officer.

The other one of the three sons of John Cadle of Longcroft who came to America was Cornelius who, in March, 1791, sailed from Bristol, England, for New York. Born June 23, 1772, he was less than twenty years of age when he left home to make his way as a stranger in a strange land, but he prospered and eight years later felt able to assume the responsibilities of a family. He married (September 14, 1799) Hannah Kidson, a native of Bristol, England, whom he describes in a letter to his sister² as "a sweet little girl not

² Cornelius Cadle's MSS. letter book, unpublished.

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more than half way out of her teens. Her youth and *je ne sais quoi*, conspired against my peace of mind and I yielded, a willing victim to her charms." The ceremony took place "at my brother's in the country. * * I shall continue living at my brother's until the fever³ is over and then commence housekeeping." About two years later, writing to his brother Samuel in England: "I think I can boast of as fine a boy of his age as any of the Cadles in Gloucester." Ten children were born to them. It is from this marriage that the few Cadles in this country are descended. Hannah Kidson Cadle died in 1819 and for a second time Cornelius married,—this time to Mary MacIntyre. In 1843 he was advised by his physician to go west seeking a more favorable climate. With his wife and son, Cornelius, he went to New Haven, Illinois, where they visited another son, Joseph. Finding the locality too malarial, the elder people returned to New York while Cornelius went further up river to Bloomington, now Muscatine, Iowa, which he thought a promising place. He then returned to the East to bring his parents to their new home. The hardships of travel proved too much for the older people and both died within a day of reaching the land of their desire.

Let us return to New York and turn the pages of history back to the time when Richard's father was in business described under the rather drab title of draper and his Uncle Cornelius was engaged in the importation of tropical woods. The mahogany yard of the importing firm was on Hari-

³ Yellow fever was then prevalent in New York.

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son Street near the River. The firm owned its vessels and, like other merchants overseas, dealt in almost anything that could be bought and sold at a profit. His letter book shows the firm making merchant ventures in such varied commodities as Dutch cheese and seeds; glass, plants and potatoes; French grammars, Dutch linen and coffee; rum, cotton and bobbins; claret in casks, paint, tape and flour; and such comforts as great-coats of Dutch make. The two brothers, while perhaps not to be rated as rich, were prosperous men of affairs in the mercantile metropolis of these United States. It was not then a city teeming with life of mixed peoples but a conservative place where citizens of Dutch and English descent lived, traded, and were content. When Richard was four years old and was beginning to observe the great world about him, the census of the year 1800 gave the city a population of sixty thousand; when he was fourteen, it had grown to ninety-six thousand, and by the next decade, when as a missionary he came back from Detroit on a visit, the city boasted a population of nearly a hundred and twenty-four thousand.

The year before Richard was born, New York suffered dreadfully from an epidemic of yellow fever. Again in 1798 the fever raged with greater violence and Cornelius wrote a brother in England "I have the pleasure to inform you that I, my brother and family resided a small distance out of town during the sickness, by which means we escaped a disorder which has hurried about 2,500 souls to the grave." In 1799 he writes of another outbreak of the dreaded scourge and advises that

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he does "not intend to move out of town except it becomes alarming in this vicinity; in this case I shall go to my brother's." There was another epidemic in 1805 which doubtless Richard remembered. Cornelius wrote "It did not rage so violently as in former seasons which was owing to a general removal. Bro'r Thomas and self were in the country which is the only place of safety to resort to on its first appearance." The dread of the scourge must have marked Richard's boyhood but the season was pleasantly spent by the two families at his father's home in the country.

Of Richard's early schooling we have no record. He entered Columbia College and graduated with the degree of A.B. in 1813. He was the thirteenth in standing in a class of twenty-three members. He received his Master's degree from Columbia College in 1816. The influence of a classical training is evident in the facility and diction shown in his letters. Henry H. Sibley, writing of his own youth, says: "I was educated in the Academy at Detroit which was equivalent to the High School of the present day, supplemented by two years' tuition in Latin and Greek, under Rev. Richard F. Cadle, an Episcopal minister, and an accomplished classical scholar."⁴

Mr. Cadle was seventeen years of age when he received his baccalaureate from Columbia College. He had doubtless decided to enter holy orders but before he would be eligible for ordination the four years of his minority must elapse. No theological

⁴ Henry Hasting Sibley's **Unfinished Autobiography and Unpublished Letters** edited by Theo. C. Blegen. The Voyageur Press, Minneapolis, 1932, p. 9.

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seminary was then established in this country and his studies were pursued, as was the way at that time, under the direction of his bishop and the clergy. To catch the significance of this seemingly simple statement of fact, one must know something of the political and economic position of the Episcopal Church in America before the Revolution, and something of the changes which occurred during the War and immediately following it, for it was from these conditions that the Protestant Episcopal Church of the United States emerged.

In colonial times most of the members of the established church were English colonists. Parishes were scattered and the clergy, who were all members of The Society for the Propagation of the Gospel in Foreign Parts, were appointed to their respective parishes by the Crown and acknowledged obedience to the Bishop of London. In Virginia and Maryland the churches were established by law in the English manner; certain lands were assigned and funds for the support of the clergy were voted by the colonial assemblies. In some of the larger cities of the North—Philadelphia, New York, Newport and Boston—the people maintained their own clergy; otherwise the incumbents were supported from abroad.

This system was well enough in its inception and before the colonists had experienced the growing feeling of independence but there were inherent seeds of weakness which grew as the colonies drifted further from Mother England. Legal establishment and foreign funds made the clergy independent of lay influence; the ministers, generally

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staunch supporters of the royal prerogative and of their own position, were English and alien to the people to whom they ministered. In the antagonism that arose between clergy and laity there was no appeal to an Episcopal authority that had any knowledge or contact with this part of the field of the See of the Bishop of London. There was no one in the colonies to enforce discipline, no one to confirm the children in the ways of their forefathers, and none to ordain deacons or priests.

At the outbreak of the Revolutionary War, church lands in the Colonies were seized and churches closed. The colonists regarded the Established Church as the stronghold of the royalists, and those who adhered to the old faith were considered as of a "traitorous group." Later, Bishop White, speaking of this period, said: "I have lived in days in which there existed such prejudices in our land against the name, and still more against the office of a bishop, that it was doubtful whether any person in that character would be tolerated in the community."⁵

After the close of the Revolution the churches re-opened but there was no discipline and heresy stalked unchecked. One of the oldest churches in Boston professed Unitarianism. There was a general agreement among churchmen that an episcopate should be established but in turning to England they found that too much ill feeling existed toward the revolted colonies for the Government to lend its sanction to the ordination of American bishops. In our own country there was a division

⁵ John McVicar, D.D., *The Professional Years of John Henry Hobart, D.D.*, (1836) page 80.

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of opinion; the middle and southern states were for delay until their membership could be assembled; the North wanted a competent head under which an organization of clergy and laity could be effected. In 1783, Connecticut and New York chose Dr. Samuel Seabury to be bishop but, on arriving in England for consecration the Archbishop of Canterbury refused to act, for the reason that Dr. Seabury did not represent the choice of the entire church in America. Dr. Seabury was a resourceful man. He went to Scotland where the Non-juring Bishops consecrated him. He returned to this country to be received whole heartedly by Connecticut but looked at askance by New York and the South. When later an arrangement for the consecration of American bishops in Denmark was effected, English obstinacy yielded to discretion and the bishops agreed to confer Apostolic power upon chosen representatives of the American Church.

Although organized, there remained much to be accomplished for the old church was still unpopular and the clergy had to be content with mere toleration replacing hostility. It was on such a scene as this that John Henry Hobart⁶ appeared, ready to have the Church "cast off publicly and fearlessly the unworthy aspersions with which it had been loaded in the day of its weakness."⁷

⁶ *Encyclopaedia Britannica*, Vol. 13, page 543. John Henry Hobart: Born in Philadelphia Sept. 14, 1775; educated Philadelphia Latin School; College of Philadelphia and Princeton where he graduated 1793. Studied under Bishop White at Philadelphia. Ordained deacon 1796; priest 1800 and elected assistant to Bishop Benj. Moore whom he succeeded 1816. One of the founders of the General Theological Seminary, New York.

⁷ McVicar, p. 93.

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As Bishop of New York, Hobart became the leader of the missionary idea in the Church at the very time when Richard Cadle was preparing for the ministry. He believed that to be the only way of meeting the spiritual wants of a scattered population. It was doubtless due to Cadle's devotion to his bishop, growing out of student days, that he turned toward missionary work as his chosen field of activity.

Mr. Cadle was ordained as deacon at St. George's, New York, on April 27, 1817. He served at St. James' Church, Goshen, New York, as deacon from 1817 to 1819. It was while he was stationed at Goshen that he wrote a letter to his bishop which we quote as showing the kindly regard of the young man for his superior and their mutual interest in the mission field. The letter dated June 9, reads:

Right Rev. & Dear Sir:

It would give me much satisfaction to receive, as often as it is convenient for you to give, your direction & counsel. The duties of the ministry I find to be arduous as the office is responsible — I feel my insufficiency, my need of instruction — I think sometimes if others were in my situation they would be more useful, which makes me concerned for myself & this congregation — but though little success has attended me so far, I know God has promised — the truth shall be blessed — & the seed now sown may at some future day spring up & bear abundant fruit.

We have lately formed a Female Episcopal Miss^y. Society agreeably to the recommendation of the New York Miss^y. Society. The sum raised by this society cannot but be small, but it will aid in promoting the interests of religion & our church.

Would you please to give me your opinion on the question — is the marriage of a deceased wife's sister unlawful? I have enquired the opinion of some, who considered it as strictly lawful, & I have seen a pamphlet designed to prove it incestuous, some of the reasons of which seem to me to have considerable weight.

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I wish to be settled on this subject as, in case I should be called upon to marry any under these circumstances, I would not know what course to take.

I remain,

Yours

with respect & affection

Richard F. Cadle

Right Rev. Bishop Hobart

Would you please also mention what books are most necessary & proper for me to study in my preparation for priest's orders?⁸

We have not been able to learn the place or date of Mr. Cadle's ordination to the priesthood. It was some time after the above letter was written and before 1820 when he went to St. John's, Salem, New Jersey, as priest and rector. There he remained until 1823. Then, having served his apprenticeship in the regular work of the Church, he longed for opportunity for missionary service presented itself. On May 20, 1824, the Domestic and Foreign Missionary Society appointed as its first domestic missionaries: Mr. Motte for St. Augustine, Florida; Thomas Harrel for Missouri; Richard F. Cadle for Detroit; and Norman Nash for Green Bay, Wisconsin.

⁸ Morgan Dix, *History of Trinity Church* (1905) vol. 3, p. 169.

II

Westward

Assignment of Cadle to Detroit. Cartier. French exploration and settlement of Northwest. Champlain, Nicolet. Exploration of Wisconsin. Joliet, Marquette, Hennepin. The lure of Detroit. First Episcopal clergyman to settle in the territory.

When the Board of Foreign and Domestic Missions made its first assignment of these four young clergymen to their stations in the mission field it may well be supposed that their wishes were consulted as to the places where they were to serve. If so, what attracted Mr. Cadle to this far western territory? The first answer that suggests itself is that, having been a student in New York under Bishop Hobart he had been deeply impressed by the Bishop's interest in the Church's newly born missionary movement in which he had become the outstanding leader. Bishop Hobart was particularly interested in the spiritual welfare of the Oneida Indians who had been very recently removed from New York to what is now a part of Wisconsin. It is also altogether probable that through his bishop Mr. Cadle may have made

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the acquaintance of the Reverend Jackson Kemper, D.D., who in his earlier years had much experience in the missionary field of western Pennsylvania. It was Dr. Kemper's enthusiasm for missionary work that led to his being chosen as the first missionary bishop of his Church in the midwest and when, in later years, the Territory of Wisconsin became a part of his bishopric he and Mr. Cadle were closely and intimately associated.

For a young man,—for Mr. Cadle at the time of his missionary appointment was in his twenty-eighth year—the romance of the exploration of the West and the story of how it had been fought for by France, England and the United States must have brought an added charm to his new assignment to Detroit. Up to this time, although he was a New Yorker by birth and education, he probably had shared the feeling of many New Englanders—and some Western people too—that the new world really began on a certain blustery November afternoon in the Year of Grace sixteen hundred and twenty when a shipload of English emigrant venturers cast anchor in a sheltered harbor on Cape Cod, drafted the Mayflower Compact, and gave thanks for their preservation from the perils of the deep. These important duties to Church and State being accomplished, they landed and proceeded to do their long delayed washing.

Nearly a century before the coming of these settlers to New England, Jacques Cartier had discovered and explored the Gulf of the St. Lawrence and in a second voyage he had ascended the River as far as the present site of Quebec. His purpose,

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which was the goal of all other explorers of the time, was to find a passage across the landfall of America to the fabled wealth of the Orient.

The story from this point is one of French exploration and settlement, for France had already established a colony at Quebec and the Blackrobes, as the Indians called the Jesuit fathers, had penetrated far into the continent and northerly to Hudson Bay. Under the governorship of Samuel de Champlain (1603) the work of exploration had been pushed forward and frontier stations had been established where the Jesuits mingling with the fur traders served *pro patria et ecclesia* in carrying trade and the gospel to the natives. These intrepid missionaries were a thousand miles inland when the Mayflower left its first complement of passengers on the New England shore. They had gone to the upper end of the Lake of the Hurons and at Mackinac they had learned from the Indians of two lakes lying beyond, one to the West and the other to the South. The latter was said to lead to strange peoples and still more new country farther on. Champlain's work of exploration was temporarily suspended by the capitulation of Quebec to the English under Louis and Thomas Kertk in 1629. After peace had been declared and the colony returned to France, Champlain came back eager for new explorations but, fully realizing that age had unfitted him for the hardships of the final voyage, he selected for that duty Jean Nicolet, a man of Norman descent, who for fifteen years had lived among the Indians and knew their ways and speech; a man well-equipped to lead Champlain's hope of finding the grand route to the Orient by

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way of the Great Lakes. After passing the familiar islands of Lake Huron and the settlement at Michilimackinac, Nicolet cruised along the northern shore of Lake Michigan and, guided by his Indians to the land of strange people, he entered the long Bay that lies between the thumb and palm of the great hand of Wisconsin and landed near what is now Green Bay. Anticipating a reception among Orientals, Nicolet had brought with him—and wore on appearing before the Indians—"a grand robe of China Damask, all strewn with flowers and birds of many colors."¹

Other explorers followed, making their way into further lands and over lakes to the distant West, and these in turn were followed by the fur traders with their *voyageurs*.² Joliet and Marquette were sent from St. Ignace to Green Bay, Prairie du Chien, and to the Arkansas River; Hennepin, who was captured by the Indians near the mouth of the Des Moines River, was taken to Mille Lacs where he was released by Dulhut and made his return to his own people. There were also later voyages of La Salle to the South. These discoveries and trading expeditions, had made Green Bay the natural entrance not only to a Wisconsin water way but by following the Fox River nearly to its source and making an easy carry to the Wisconsin River at the place we still call Port-

1 Louise Phelps Kellogg's *The French Regime in Wisconsin and the Northwest*. Madison, 1925, page 80.

2 George Lymans, *John Marsh, Pioneer*. (New York) 1933, page 346. "These boatmen were not without tradition. It took a four years' course in wilderness discipline to achieve the title of *voyageur*. During the first three years they were called *mangeurs du lard* or 'pork-eaters,' or 'greenhorns'. Having passed the apprenticeship stage, they became *hivernants* or 'winterers'." Page 53. There were also *coureurs des bois*, "outlaws of the bush"; and *bois-brûlés* or "half breeds."

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age, there was clear water to the Mississippi River. If one follows up that stream to where Fort Snelling now stands, the Minnesota River presents a route to its source in Big Stone Lake, at the upper end of which another short and easy portage leads to Lac Traverse des Sioux, the source of the Red River of the North, which is in the Hudson Bay Basin. It should be borne in mind that at this time all this region was a part of the Territory of Michigan.

Detroit had a lure of its own. It was picturesquely situated where the chain of the great inland lakes narrows. Possession of these narrows controls passage up and down stream. It was because of this strategic importance that Antoine Laumet de la Mothe Cadillac came to Detroit in 1701 and established a military post which he called Fort Pontchartrain. It remained under the French flag until the French and Indian war, when it was captured by Colonel Robert Rogers. Under the English flag it withstood the long siege of the Pontiac conspiracy from May 9 to October 12, 1763. In 1778 a new fort was built and called Fort Lernault.³ During the War of the Revolution the Virginia people who had settled in Kentucky, Tennessee, and southern Illinois recognized the importance of Detroit as the key to the British possessions. It was the final objective in the expedition of General George Rogers Clark which ended in the capture of Vincennes. The Jay Treaty of 1794 definitely ceded Detroit to the United States and two years later the American forces took over its possession; the military post

³ *Encyclopaedia Britannica*. Vol. VIII, "Detroit."

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was renamed Fort Shelby. Then came the War of 1812 and on August 16 General William Hull, Governor of Michigan Territory and, as such, Commander of the Northwest Army, surrendered the place to the English under General Brock. Because of his conduct, General Hull was tried before a general court martial and sentenced to be shot, but the sentence was remitted.

Michigan was organized as a territory in 1806.

The first clergyman of the Protestant Episcopal Church who settled in the Territory was the Rev. Alan-son W. Walton. Mr. Walton belonged to the Diocese of New York and had officiated as a missionary for several years in one of the western counties. In 1821 he moved to Detroit. In the province of God he was permitted to exercise his office as minister of the Gospel in that city for but a few months, when he was removed by death.⁴

In going to Detroit Mr. Cadle had before him an untilled field which called for a man with the devotion and the enthusiasm of a pioneer.

⁴ *Spirit of Missions*, May 1837, p. 138.

III

Detroit

History and description of Detroit. Church in the social life of people one hundred years ago. Efforts made to establish Church prior to Cadle's coming. Building of St. Paul's. Laying of corner-stone by Hobart. Cadle's work with children. Journeys to surrounding country, St. Andrew's and St. John's. Consecration of Church in Detroit by Hobart. Cadle's resignation. Green Bay assignment.

Today's industrial city of more than a million people, the Detroit River with its long, low line of freighters bearing iron to the East and coal to the West, do not remotely suggest the Detroit within which Mr. Cadle was so soon to begin his twenty years of western missionary labor. It is easily conceivable that some of the older inhabitants of the Detroit of that earlier day might recall the Pontiac War of sixty-one years before; the changes of flag following that war were easily within the memories of the men then in the prime of life. It was in the year of Mr. Cadle's birth in 1796 and following the Jay Treaty that English troops yielded possession of the Fort to its new American masters.

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By the treaty of Ghent which marked the end of the War of 1812, the English had recognized the Great Lakes and an indefinite line extending westward as marking the northern boundary of the United States. To adventurous pioneers the victory of Commodore Perry on Lake Erie had probably given a feeling of more security than the actual signing of the peace treaty. The westward movement from our southeastern states, which had begun before the Revolution, had resulted in the admission to statehood of Kentucky (1792) as the fifteenth of the Union and three years later Tennessee was admitted as the sixteenth state. The tide of emigration through the Valley of the Ohio was still in full swing. The westward movement from the seaboard across New York and Pennsylvania was less rapid. Some of the Ohio lands had been granted in settlement of soldiers' claims for service in the Revolutionary War. Indian troubles which began in the first decade after the Revolution resulted in the defeat of forces led by General Halmar and later by Governor Arthur St. Claire and were brought to an end under the Governorship of General Anthony Wayne in 1794 in the Battle of Fallen Timber. By 1803 Ohio had attained statehood as the seventeenth of the United States. Before the invading settlers there lay the prairie lands of the West, but again the movement was held in check by Indian troubles. The last great Indian war in Indiana resulted in the defeat of the Shawnees and their confederacy under Tecumseh by General Harrison in 1810, and now the westward tide of settlement across the Alleghenies and into the old Northwest territory was in full flow.

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A hundred years ago, church membership and attendance were far more of a factor in the social life of our people than today. The duty of preaching and spreading the gospel appealed to Christian people of all denominations. Before them lay the opening West and a scattered population with its needs and opportunities for a devoted ministry.

Prior to the coming of Mr. Cadle in 1824 efforts had been made to establish Protestant churches or services in Detroit. The Reverend Richard Pollard of Sandwich, a missionary of the Society for the Propagation of the Gospel in Foreign Parts, made Detroit one of his stations and services were held in the Council House. The subscription list for the support of the Church contains the names of those "who would not be selected at the present time to represent a religious organization. In the list can be seen the names of some who engaged from time to time in the purchase of scalps from the Indians, collected by their order among Americans living along the borders. These were brought in, baled and stacked up in a cellar of a building near the Fort where the trading with the Indians was done."¹ At the time of Mr. Cadle's coming these "Hair buyers," as they were called, seem to have been no longer prominent in the community life of Detroit.

Mr. Cadle's appointment as missionary to Michigan had been made on the 20th of May, 1824, and on July 1 he set out for his new field of labor. We have no record of Mr. Cadle's westward journey but it was probably up the Hudson

¹ Rufus W. Clark's *Annals of St. Paul's Church*, Detroit, 1904.

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River to Albany and then by stage following the route of the Erie Canal which, begun in 1817, was completed in 1825, to Buffalo; and from Buffalo to Detroit by vessel. He arrived in Detroit on July 12. This was probably a rapid journey for those days. In a letter addressed to the Reverend George Boyd, corresponding secretary of the Domestic and Foreign Missionary Society, Mr. Cadle reports under date of September 3, 1824:

I left New York on the 1st — July, and arrived here on the 12th; from that period I have regularly performed divine service and preached in the Council House, the use of which has been granted to the Protestant Episcopal inhabitants of this City, by his excellency Governor Cass. In addition to the usual services on Sunday, I generally preach once in the course of the week. This city contains about 2,000 inhabitants; it has in it a Roman Catholic Church, a Methodist meeting house, and a building erected by different denominations, styled the First Protestant Church of Detroit, at present under the control of the Presbyterians. The number of persons attached to our church is about 40: the communicants, I believe, are not more than three or four.

Mr. Cadle proceeded to organize a church, for on the first page of the Records of St. Paul's Church, appears this entry:

At a meeting of a number of Episcopalians resident in the City of Detroit, held on the 22d day of November, 1824 at the Council House in said City, in pursuance of public notice given from the Desk on two previous Sundays by the Rev. Rich^d F. Cadle, for the purpose of organizing a Protestant Episcopal Church in the City of Detroit: Major John Biddle was called to the chair and A. G. Whiting was appointed Secretary.

The Council House stood on the corner of Jefferson and Randolph Streets and the site is now marked with a memorial tablet. There must have

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lingered about Detroit something of its former military atmosphere as is indicated by the occurrence of titles of those attending the first meeting: Major John Biddle; Captain Samuel Perkins who became a warden; Major Jonathan Kearsley; and later the names of Colonel McDougal, Major Henry Stanton and Captain Garland appear as vestrymen. Before this meeting adjourned it resolved that:

The thanks of the meeting be given to his Excellency Governor Cass for the privilege which the Episcopalians have received at his hands in being indulged in the use of the Council House for the purposes of religious worship.

The Church organization now began to assume form; Mr. Cadle seems to have been adept in organization.

The constitution as finally adopted provided for the organization of a corporation which should own the property of the church, real and personal, and in case of the dissolution of the corporation, the property was to vest in the Bishop of the Protestant Episcopal Church in whose diocese this church may at that time be or in case the church not being under the care of any Bishop, then the title shall vest in the Presiding Bishop of the Protestant Episcopal Church in the United States.

Mr. Cadle continued to officiate during the winter of 1824 and '25 to the satisfaction of his parishioners and at a meeting of the Wardens and Vestry held on March 18, 1825, a committee was appointed to

call on the Rev. Mr. Cadle & ascertain whether he will be willing to accept the office of rector of this church & on what terms,

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and a further resolution was passed,

calling a meeting for the purpose of ascertaining the sense of said pew holders on the question of inviting Mr. Cadle to occupy the pulpit.

When the Vestry met again on March 22, the Committee on Rectorship reported Mr. Cadle's

willingness to accept the office, as its duties are not incompatible with those of a Missionary of the Domestic & Foreign Missⁿ.,

and Mr. Cadle was thereupon unanimously chosen Rector and was voted

the sum of one hundred and fifty dollars per annum, in addition to the sum allowed him by the Domestic & Foreign Missionary Society,

and at the same time a committee was appointed to correspond with the Domestic and Foreign Missionary Society and further to circulate a subscription paper for the support of the Rector and the expenses of the Church.

Apparently the records of the Church so far had been kept as memoranda, for on April 4 the Rector was requested to assist the secretary

to put in proper form the minutes proceedings of the vestry before they are entered on the Books.

These first records of St. Paul's parish, which has since become the Cathedral Church of Detroit, are in Mr. Cadle's handwriting and are signed by the then Secretary of the Vestry.

The question of a suitable place of worship became the main topic for consideration of the Vestry. A committee was appointed "to petition

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Congress for land to build a church upon" and to provide a building fund the Vestry on May 15, 1826 "Resolved that the Rev. Rich^d F. Cadle, Rector of this church, be authorized and requested to receive any donations which may be given him in New York, or elsewhere, to be applied and expended under the direction of the Vestry toward the purchase of a lot of ground and building of a church." A good beginning had been made; a new church building of their own was in prospect.

Meantime it had become known to Mr. Cadle that the Mission at Green Bay had not made satisfactory progress. In the absence of letters or other evidence, it seems natural to suppose that a survey of the condition at the Bay would be assigned to Bishop Hobart, whose great interest in the extension of the Church was so well known. Then too, there was to be a treaty council with the Indians at Fort Howard which was of great moment to the inflowing tide of white settlers. It is to be supposed that Mr. Cadle was in somewhat constant communication with the bishop who had been his guiding genius, and now there was a possibility of a visit from the bishop. The Vestry voted to invite him, and accordingly Mr. Cadle wrote him under date of March 26, 1827:

Right Rev. and dear Sir,

I am very happy in being the medium of expressing to you the desire of the Vestry of the Church of this city, and we should greatly rejoice to see you in this distant settlement. The interests of the infant congregation which I serve would be much promoted by your presence & counsels. I think it will soon be within our power to commence the building of a church.

If you have no objections, may I solicit the favour

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of your administering Confirmation in this place. There are not perhaps many persons who would present themselves as candidates for that rite, but it would be a gratification to me for the few that might offer to have the benefit of it. In the meantime I will make particular inquiries on this subject, and endeavour to prepare them for its reception, so that no obstacle may exist in their want of due consideration of its nature & importance.

I have understood that a steam boat will run to Green Bay this summer, which will render the time of passage inconsiderable, although the distance from Detroit is about five hundred miles. A treaty will be held there in the course of two or three months by Gov. Cass & some other Commissioners with the Indian tribes.

With the earnest hope of seeing you shortly in Michigan.

I remain Respectfully & Affec^y yours,

Richard F. Cadle.

Right Rev. John H. Hobart, D.D.²

In the month of June, Mr. Cadle made a missionary trip to the western lakes and no doubt had obtained first hand information as to the condition at Green Bay which would be of interest to the Bishop. August was the month scheduled for the Bishop's visit and while his boat lay in the river he placed the corner-stone of the new St. Paul's Church. The ceremony was not without its oddity for a lodge of "Free Masons in full costume came to march in the parade" and the Bishop admonished them: "We have come to lay the corner-stone of a Christian Church and not a heathen temple."³ They disappeared and came back later in a more subdued dress.

Mr. Cadle thus reports in detail Bishop Hobart's visit in a letter of August 13, 1827, to the Board:

² Rev. Morgan Dix's *History of Trinity Church* (1905). Vol. 4, p. 40.

³ *Ibid*; Vol. 3, p. 432.

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On the 9th inst. the Right Rev. Bishop Hobart arrived in this city, accompanied by the Rev. Francis H. Cuming, of Rochester, and on the following morning, the corner-stone of St. Paul's church was laid by him. Divine service was performed on Saturday afternoon, the 11th inst., by the Rev. Mr. Cuming, and a sermon was preached by the Bishop. On the morning of the 12th, Bishop Hobart preached, and administered confirmation in the capitol to eleven persons: in the afternoon of that day, Mr. Cuming officiated, the Bishop having accepted an invitation from the bishop of Quebec, then in Sandwich, to preach in the church in that town.

Preaching the gospel was the Rector's first duty but his second was of no less importance. How could he reach the children of his own people and of others? In reporting to the Board under date of August 15, 1826, he writes:

Having long wished to establish a Sunday School Society on Episcopal principles, I proposed, about three weeks ago, the formation of such an institution to the congregation to which I minister; at a meeting of which, it was unanimously approved of. It is styled "the Detroit Protestant Episcopal Sunday School Society" and its objects are stated to be the instruction, direction and encouragement of a Sunday School, consisting of a male and female department, in the city of Detroit. * * * A very liberal disposition has been evinced by the congregation of St. Paul's, to carry into effect the objects of this institution. The School was opened on Sunday last, in the hall of the cantonment, (where we meet at present for public worship, the council house undergoing some repairs) when more than fifty children were present.

There were periods of disappointment as when he wrote on July 23 of the following year:

The Sunday School is continued, and is sufficiently large to engage an active interest, and to inspire hopes of considerable usefulness; but its state is not so flourishing as it was some months ago.

And again there were periods of encouragement as when he wrote on November 29, 1827:

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The Sunday School of our church has revived in some degree; and hopes are entertained that it will be in a flourishing state during the winter. As far as our books of instruction would permit, we have conformed to the system recommended by the Protestant Episcopal Sunday School Union.

In a report of February 1, 1828, Mr. Cadle says of the Sunday School that "it is now more flourishing than it has been at any former period."

The Sunday School grew and increased in importance for on April 29, 1828, he wrote:

The present number of scholars * * * is about ninety; forty attached to the female, and the remainder to the male department; of teachers, six connected with each department. It is expected that a library will soon be established for the use of the school.

Books too must be provided for boys and girls and for their teachers, and here is his report of October 29, 1828 on the books secured for teachers' aid:

During the ensuing quarter the hoped for library was "opened for the use of the members of the Sunday School" which contained "among various smaller works, Bishop Hobart's Sermons, the Companion to the Altar; the Christian's Manual; the Christian Register, the Christian Sentinel, the Auburn Gospel Messenger; Daubeny's Guide to the Church; Jerram's Conversations on Infant Baptism; Dr. Bowden's Observations on a Profession of Catholic Faith; Evidence against Catholicism by J. Blanco White; Bickersteth on the Lord's Supper; and Doddridge's Rise and Progress of Religion."

One of Mr. Cadle's first activities was the establishment of a Bible class for in his report of July 23, 1827, he refers to a Bible class which had been commenced in the winter of 1825 and had since passed out of existence. This was a disappointment of but short duration for he later reports:

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A Bible class was formed on the 9th of November, (i.e. 1828) which as yet I have continued to meet at the church, on the evenings of Sunday, and to examine after the performance of a third service. I did not, at the beginning, entertain strong hopes of its engaging a general or lasting interest.

That the interest of its members was lasting is evidenced in a further report April 23, 1829.

The Bible class is still continued, which I have met for about two months past, in St. Paul's Church, immediately after the afternoon service.

Mr. Cadle's coming to Detroit under the auspices of the Board of Missions had made possible the establishment of St. Paul's Church and his living had been paid largely from the funds of that Society.

The new parish was being led to care for itself and was providing a suitable edifice. The Sunday School and Bible classes were well under way and now the time had come for his people to do their share in caring for others; it is therefore with a glowing note of satisfaction that Mr. Cadle writes on July 29, 1828:

I am happy in stating to the Executive Committee the formation, on the 8th of May last, of "The Female Bible and Common Prayer Book Society of Detroit," the object of which institution is * * "The distribution, by sale, when there is ability on the part of applicants to purchase, and gratuitously in other cases, of the Bible and Common Prayer Book, in the city of Detroit, and, according to the extent of its funds, in other parts of the Territory of Michigan."

The original investment of the Society was fifty dollars for books for distribution.

Preaching to "large congregations" at the Council House, church activities in classes for Bible

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study for young and old, occasional celebrations of Holy Communion and a few funerals, baptisms and marriages were not the only duties of the Rector, for be it remembered that Mr. Cadle was in the service of the Board of Domestic and Foreign Missions. Of one of his first journeys he says:

I have also visited Mount Clemons, a small village in Macomb County, on the river Clinton, a few miles above its entrance into Lake St. Clair, and preached once. There are two Episcopal families there, and three communicants. My best exertions shall, with the divine blessing, be given to build up in this place the kingdom of the Redeemer, and to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty⁴ world, that they may be saved through Christ forever.

The project of the new church at Detroit was progressing and Mr. Cadle's thought turned to wider fields of usefulness. Under date of July 23, 1827, he reports to the Board:

On the 15th of June, I set out for the upper lakes; on the evening of the 18th, I preached at Fort Brady, Saut de ste Marie; where, as well as at Mackinac, I left a few prayer-books, and tracts, for distribution. On Sunday, 24th of June, I preached in a school-house at Green Bay, in the morning, and in the afternoon at Fort Howard, assisted in the service by the Rev. Eleazer Williams. At Fort Howard, I also preached on the evening of the 25th. On the following Sunday morning, (July 1st), I preached on board of the steam-boat Henry Clay, while descending Lake St. Clair. Sickness has prevented me from officiating for the last two Sundays, the 15th and 22nd of this month; but I hope to resume my ordinary labours in the course of a few days. Two summers ago, I caused prayer-books and tracts to be circulated at Mackinac, and at Fort

⁴ Mr. Cadle does not use this word in its trivial sense, but more with the meaning as given in the Century Dictionary of "morally bad; wicked; corrupt," along with an apt quotation from Shakespeare's *Merchant of Venice*:

"How far that little candle throws his beams!
So shines a good deed in a naughty world."

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Brady; they have been distributed occasionally by me in the county of Oakland; I cannot but express my obligations to Mr. Thomas H. Stanford, of New York, by whom they have been transmitted to me.

Closer at hand than the far reaches of the Great Lakes there was also work for a missionary. On October 29, 1828, he writes "I have performed divine worship, and preached twice on a week day in the jail of Wayne County, for the benefit of the few criminals that are therein confined."

Then there were other missionary journeys which Mr. Cadle's carefully prepared reports to the Board relate. These were made through all parts of the territory about Detroit where here and there scattered groups of churchmen were ready to welcome him. In traveling in the winter, over rough roads from one settlement to another, there were hardships to which he makes no reference. Typical of Mr. Cadle's letters to the Board is this, written February 1, 1828:

On the 17th of December, I commenced a tour of one hundred and twenty miles, and preached on Sunday, the 2d day of that month, in a school-house in the township of Troy, Oakland county, to a large congregation; after which I administered the holy communion to nineteen individuals, most of whom belonged to other denominations. On this occasion there was an accession of one episcopal communicant, making the number of communicants attached to our church, in this town and its vicinity, to be ten. On the evening of the same day, I preached in a school-house in the village of Pontiac, which contains twenty or thirty families; on Monday, December 3d, in the village of Auburn, situated on the river Clinton, three miles distant from Pontiac, and consisting of ten families; on Tuesday, December 4th, in Niles' settlement, in the upper part of the township of Troy; on Wednesday, December 5th, at a private house in the township of Oakland; on Friday, December 7th, at Indian village, or Hoxie's

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settlement, in the northern part of the county of Macomb, which settlement embraces a population of about two hundred individuals, and within or near which there are several episcopal families. In this fertile and beautiful tract of country, a disposition had been evinced, some months previously to my visit, for the establishment of an episcopal church. Eight individuals had professed a willingness to contribute each \$10 towards the purchase of a lot of eighty acres, the price of which is \$100, to be preserved until there should be ability for the erection of an episcopal church, and then appropriated to that object, and the support of a clergyman. I recommended the previous organizing of a congregation, and gave the assurance that the remaining \$20 could be raised for them without difficulty; designing, were it necessary, to assist in procuring it. On Sunday, December 9th, I preached twice at Mount Clemons, a village containing ten or twelve families, where there are now no episcopalians, those formerly residing there having removed to Detroit. Having been requested to deliver a funeral discourse in the township of Oakland, at the distance of twenty-five miles from Detroit, I preached there on the morning of the 30th of December; and in the evening of the same day, in Niles' settlement. On Sunday, the 27th of January, in conformity with the wishes of several episcopalians in Washtenaw county, I preached three times at Ann Arbor, its principal village, on the river Huron, forty-three miles from Detroit, and containing sixty families, although its settlement commenced in 1824. There are here ten families belonging to our church; and at Dexter, ten miles distant, in a north-westerly direction, there is also a number of episcopalians. I preached on Monday, the 28th of January, to a considerable assembly from the village and the neighboring settlement of Woodruff's Grove, at Ypsilanti, in the same county, on the same river, and distant nine miles south-east from Ann Arbor; at which place one episcopal family is temporarily resident. The prospect of the establishment of an episcopal congregation in Washtenaw seems to me more encouraging than in any other portion of the Peninsula of Michigan which I have visited.

It was the direct result of Mr. Cadle's work, that St. Andrew's Church was established in 1828 at Ann Arbor and St. John's Church in 1829 at Troy, Michigan.

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We have perhaps left too far behind us the story of the new church for which Bishop Hobart laid the corner-stone while enroute to Green Bay in August, 1827. The cost of the building was estimated to be four thousand five hundred dollars (Vestry minutes July 16, 1828) and as subscription had been "set on foot for the purpose of raising a fund for the erection of a Protestant Episcopal Church in the City of Detroit" (Vestry minutes December 15, 1826) it is assumed the Vestry had a fund in hand, but money was coming in slowly and the situation called for someone of means and leadership. It is recorded in the Vestry minutes January 17, 1828) how Henry M. Campbell, Senior Warden, came to the fore:

Mr. Campbell proposes to finish the Church at his own expense on condition that the Vestry furnish, in advance, two hundred dollars, and allow him to reimburse himself from the proceeds of the first sales of pews. Mr. Campbell will permit the vestry either to make or approve or disapprove of all contracts to be made for the work to be done, but will himself furnish all material required at cash price. It is understood that so much of the proceeds of the first sales in the manner aforesaid as will be sufficient to satisfy the cost of finishing the church shall be payable at the Bank of Michigan by approved indorsed notes at 90 days,

and to provide for finishing the interior, the Vestry voted a week later:

That Judge Campbell be allowed such sum, not exceeding Seven hundred dollars, as he may contract to pay for finishing the interior of St. Paul's Church including the cost of Labor and materials, this sum being meant only to apply to the Joiners' work and having no reference to the plastering or painting.

Some of their minor questions have a modern sound like the employment of someone "to re-



OLD ST. PAUL'S CHURCH, WOODWARD AVENUE, NEAR
CONGRESS STREET, APRIL 1852
From the *Annals of St. Paul's Church*

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move the shavings daily from the church during the progress of its completion," but some labor costs would make a builder of today long for the by-gone days as when the Vestry (January 21, 1828) authorized the plastering of three coats at 28 cents per yard and to furnish the scaffold for \$8.50. The work of the contractor, a Mr. Gage, was unsatisfactory and it became necessary to request Ellis Doty to "ascertain what is necessary to be done to secure the roof of the church and that he be authorized to make such repairs as may be necessary to secure the church from injury in consequence of the defects in the work performed by Mr. Gage" (Vestry April 22, 1828). Like contractors of his ilk, Mr. Gage made claim to further compensation which was investigated and disallowed. The last record of financing appears in the Vestry meeting of October 27, 1828:

Pews and slips were sold to raise funds for the building of the church & at the end there were unsold pews and slips to the amount of \$2,549, which pews were assigned to Judge Campbell, Biddle & Abbott in full for moneys advanced by them amounting in all to \$1,626.19.

The Vestry foresaw that the new church could soon be put to use and at the Vestry meeting on March 24 it was

Resolved, That expecting the completion of St. Paul's Church in this City by the 14th of July next, and unwilling except in case of necessity to permit its occupation as a place of worship previously to its consecration, the Vestry of said Church do hereby respectfully invite the Right Rev^d. Bishop Hobart to perform that office.

Of the coming of the Bishop we have Mr. Cadle's report of October 29th:

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Within the last three months, we have been favoured with a visit from the Right Rev. Bishop Hobart, who consecrated St. Paul's, preached on that occasion, and confirmed twelve persons of the congregation. These services were performed on Sunday, the 24th of August; and the Clergymen present, were, the Rev. Eleazar Williams, missionary at Green Bay, and the Rev. Addison Searle, of Buffalo. Evening prayer was read on the same day by the Bishop, and a sermon was then preached by Mr. Searle. Through that blessing, without which the labour of builders is in vain, we are at length privileged to assemble in a house, for ever set apart to the worship of God. Our difficulties and struggles have been compensated by success; we now reap with joy, of the seed that was sown with much anxiety; and I trust, that our example will be eventually followed by the scattered members of our communion in the territory — that this vine will widely extend its branches, for which "the wilderness and the solitary places shall be glad, and the desert shall rejoice, and blossom as the rose." St. Paul's church is built, as I have heretofore stated, of brick; in length, sixty feet; in breadth, forty, and in height, twenty-four. On each side are three large arched windows, and two in the front. The lower portion of the tower is eighteen feet square; it projects about five or six feet from the body of the building, and rests on four columns; the upper part of the tower is sixteen feet square; and around the summit of each division is a balustrade, and at the angles are Gothic points. There is a commodious front gallery; and beneath it is a partition, which protects the privacy of the entrance, and in which are two doors opening to the aisles. The pulpit, desk, and chancel, are opposite to the entrance, and have been conformed, as far as circumstances permitted, to the model recommended in the Christian Journal for May, 1827 — no canopy has yet been made, and the elevation of a platform, without the railing of the altar, which was at first contemplated, was finally abandoned, as it would have encroached upon the aisles. The floor of the chancel, which is raised nine inches above that of the church, is carpeted; and the kneeling step around the rails is cushioned; the reading desk and the pulpit are chastely ornamented. A set of communion plate is possessed by the church, for which it is indebted to the exertions of Mrs. Bradish.

Of his visit Bishop Hobart wrote:

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I ought not to pass over my visit to Detroit, without bearing my testimony to the zeal of the Episcopalians in that city, who have erected a commodious brick building, and especially to the indefatigable exertions of the Missionary from the Domestic and Foreign Missionary Society, the Rev. Mr. Cadle, who labours assiduously and faithfully in that remote part of our Zion.

In letters to the Board, Mr. Cadle occasionally referred to ill health and some of his contemporaries assigned that as the cause for his desire to end his work at Detroit. The minutes of the Vestry of April 18, 1828, show that:

A letter was received and read, from the Rev. M^r Cadle, Rector of St. Paul's, expressing his desire to obtain from the Vestry leave of absence from Detroit from the 1st of May next, and tendering to the Vestry his resignation of the Office of Rector, to take effect on the 1 Nov. next.

Whereupon, Resolved that the Vestry accept the resignation of the Rev. Mr. Cadle and accord to him the leave of absence therein requested.

Resolved also that Judge Campbell be a committee to communicate to M^r Cadle by letter on behalf of the Vestry, the sentiments of regard entertained by that body toward him as a man and as their Pastor, and their regret at the loss which the church is about to sustain in his removal. And that Judge Campbell be desired to advise M^r Cadle that it is the wish of the Vestry he should consult his own convenience entirely as to the time of his departure and return.

Although present at the consecration of St. Paul's on August 24th, Mr. Cadle was technically on leave of absence.

During the period of his service extending over nearly four and a half years, Mr. Cadle's salary from the Parish would have amounted to six hundred and seventy-five dollars. There was paid to him three hundred and twenty-one dollars while he was in Detroit; after his removal to Green Bay a further sum of one hundred and fifty-two dol-

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lars was sent him. There seems to have been no complaint upon his part because of the shortage of about two hundred dollars that was his due.

Mr. Cadle's next field of labor was to be in an even more remote place, for to him was assigned the building of a Mission School for the Indians at Green Bay, then within the territory of Michigan.

IV

Green Bay—The Mission

Fox River. Fort Howard and the Bay Settlement. Eleazer Williams. New York Indians. A. G. Ellis. Rev. Norman Nash. Site, buildings and cost of Indian Mission School. Report to War Department on Mission School. Cadle's intended retirement.

It will be recalled that Mr. Cadle had asked to be relieved of his duties at Detroit for the reason that he was quite worn out with his work, but a summer vacation with his family in New York had refreshed him and the offer of the vacant post at Green Bay, with the possibilities for greater usefulness in the establishment of a school for Indian children, had appealed to his imagination.

The town itself was unattractive. It was made up of a few hundred people, mostly French half breeds or Indians and a sprinkling of a few of English or American descent who were drawn to this frontier settlement by the prospect of a profitable fur trade with the Indians. The neighboring tribes were as a rule peaceable and quiet and though from time to time there were rumors of

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Indian uprisings the settlers dwelt in safety under the protection of the Fort.

Mr. Cadle was familiar with the general situation for in the summer of 1827 he had made the long journey of about five hundred miles from Detroit to the Bay. This trip was doubtless undertaken at the request of the Board of Directors of the Domestic and Foreign Missionary Society, for in publicly announcing Mr. Cadle's appointment to this post they had quoted in part his report of two years before.¹ In this report Mr. Cadle refers at length to Henry R. Schoolcraft's description of the Fox River.²

"The Fox river is two hundred and sixty miles in length, fifty of which consist of lakes. Its most extreme north-western tributary is the outlet of *Lac Vaseux*, which unites with the portage branch, after running thirty miles in a south-easterly direction. This point is called the forks of the river, and is fifteen miles distant from the portage of the Ouiscousin. It is one hundred and ninety miles from thence to the outlet of Winnebago Lake, in which distance it is swelled by the *Menominee*, *Deloup*, and several smaller streams, and expands into a number of little lakes, the largest of which are *Puckaway* and *Du Boeuf*. As far as the eye can reach, the country presents a beautiful variety of

¹ Proceedings of the Board of Directors of the Domestic and Foreign Missionary Society, May 12, 1829.

² Mr. Schoolcraft gives a day by day description of his expedition down the Fox River. He is frequently vague in locating places, some of which can be identified and some not. This footnote refers to the italicized names.

Lac Vaseux, as Schoolcraft writes it, or *Lac Vasseaux* or *Lac Vasieux* or *Mason Lake*, as it is now called, is at Briggsville just a bit north and west of Portage. Of the two rivers—the *Menominee* and *De Loup*—the latter is of course the Wolf. The former cannot be placed. *Lake Puckaway* bears its present name and the *Du Boeuf* is *Buffalo Lake*. *Konomee Falls* cannot be located definitely, but it may be what is known today as *Cedar Rapids* which is just below *Little Chute* and beyond *Appleton* or it may be the *Petite rapids* north of *Cedar Rapids*. The other rapids mentioned are easily located,—*Winnebago* at *Neenah*, *Menasha*; the *Little* and *Grand Kakalin* being *Little Chute* at *Kaukauna*; and the *Rock Rapids* at *De Pere*. The two Rivers, the *Devil* and *Duck*, are known respectively as the *East River* or the *Manitou* (*Devil* or *Evil Spirit*) and the *Telungowon*.

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woods and prairies, long sloping hills, which are crowned with copses of oak, and extensive vallies covered with a luxuriant growth of wild rice, the *scirpus lucustris*, and other aquatic plants. On approaching the foot of Winnebago Lake, we perceive a ridge of highlands, running parallel with its eastern shore, and apparently barricading the passage of the river in that direction, which, as if conscious of the obstruction, first turns to the north, but gradually winds about to the east and south-east, and passing through this ridge, is bordered with elevated, and, in some places, rocky banks, and the channel is broken by the *Konomee Falls*, and by the *Winnebago*, the little and *grand Kakalin*, and the *Rock-rapids*. The distance occupied by these obstructions (from the outlet of Winnebago lake to the *Rock-rapids*) is forty miles. From the *Rock-rapids* to Green Bay, a distance of six miles, the river flows with a smooth current, is more than a mile wide, and is joined in the intermediate distance by two inconsiderable streams, called *Devil* and *Duck* rivers, the former of which enters on the south shore, directly opposite the site of old Fort Le Bay. There is, perhaps, no stream of secondary magnitude in the north-western parts of America, which affords so many facilities to savage life, or which actually supports so great a savage population, as Fox river; and taking into consideration the great fertility and extent of its tillable soil, the rural beauty of the country, its advantageous position for commerce, either with the north or south, and its salubrious and delightful climate, it will probably hereafter, when the Indian tribes yield before an industrious emigration, support one of the most compact, extensive, and valuable agricultural settlements in the Michigan territory."

Mr. Cadle then continues with his findings on the conditions at Fort Howard, and on the settlement at the Bay and on the Indian tribes in the near by country.

At the Bay settlement there are, independently of the garrison of Fort Howard, about seventy families; and it is estimated that there are at least one hundred children of French and Indians, who must necessarily remain uneducated, unless by the instrumentality of a missionary school. The Winnebago Indians, who are thought to be of southern origin, are dispersed over a large extent of country, having lodges on the lake to which their name is given, but established principally

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on the Rock-river of the Mississippi. The chief Indians in the vicinity of the Bay settlement are the Menominees, of whom I have obtained the following statement. Along the southern shore of Green Bay it is estimated that there are about 100; 20 miles from the settlement on the northern shore of Green Bay, 150; 40 miles farther down the Menominee falls into Green Bay, on which river are about 400; on the south-east of Winnebago lake, 100; and at La Butte de la Mort, at the confluence of Wolf and Fox rivers, 10 miles west of Winnebago lake, are 400. It has also been stated to me, that about 45 miles in a south-easterly direction from the settlement, where the river *Manitowacky*³ falls into Lake Michigan, there are 200 Ottawas. The *Cheboïegon*⁴ enters this lake 120 miles from the Bay settlement; at this point there are 300 Ottawas and Pottawottomies. The whole number of Indians comprised in the region between Lake Michigan and the Mississippi is extremely great. From a "Memoir" of Gov. Cass, bearing the date of January 11, 1826, "accompanying the report of the Mil. Com. of the H. of R.,⁵ relating to measures necessary for the defence of the N. W. Frontier," I extract the following statement. "From the documents accompanying the President's Message to Congress of Jan. 27, 1825, it appears that the number of Indians in the territory of Michigan is estimated at twenty-eight thousand three hundred and sixteen. But in this number is not included the Chippewas upon Lake Superior and the heads of the Mississippi." It is calculated that in the peninsula there are eight thousand, the deduction of which from the foregoing sum will leave a very large number in the western portion of the territory, and present a wide field for the operations of Christian charity. And the opinion has been expressed to me by persons intimately acquainted with Michigan, and in whose judgment the strongest reliance may be placed, that, all other things being equal, if the choice is not to be influenced by the bounty of the General Government, which may be more liberally bestowed in one section than another, the most favourable situation for a mission school is in the neighborhood of Green Bay.

What is now known as Green Bay was called by the French La Baye Verte or La Baye des

³ Manitowoc.

⁴ Sheboygan.

⁵ Military Committee of the House of Representatives reporting on the defense of the North West Frontier.

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Puants or, more commonly, simply La Baye. The French Fort, Fort St. Francois but officially Fort LaBaye, served to protect the fur trade. At the close of the last French and Indian War, an English garrison came and remained in possession of the Post—renamed as Fort Augustus—from 1761 to 1763, when the Post was abandoned. It was reoccupied during the War of 1812 and in 1816 a station of the United States Army was established and given the name of Fort Howard. This was occupied between 1820 and 1822; then it was abandoned and troops were moved to Camp Smith on the east side of the Fox River and further up stream. Thereafter the Fort was reoccupied and a post maintained until 1841. For short periods thereafter it was occasionally garrisoned.

To one unacquainted with Green Bay there is a confusion in the references which the older writers make to the Bay, La Baye, Fort Smith, Shantytown, Menomineeville, Fort Howard and Duck Creek. Fort Howard, approximately the site of the Chicago & North Western Railway passenger depot and yards, is on the west bank of the Fox River. Further down stream and on the same side, the Duck River or the Telungowon River enters Green Bay and here was located a group of the Oneida Indians. Opposite Fort Howard is the present city of Green Bay; the part directly opposite the Fort was owned by Daniel Whitney and was platted in or about 1830⁶ as Navarino. South of Navarino was the French-Indian settlement

⁶ Wis. Hist. Coll. Vol. IV, p. 214, also Vol. XIV, p. 168.

Ibid Vol VII, p. 217. Gives date of platting as 1832.

Ibid Vol. XII, p. 274 (Footnote) Whitney laid out Navarino in 1828-29.

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known as Menomineeville or Shantytown, while still further to the south lay the site where once the United States troops were camped and known as Fort Smith. These names are so often grouped under the one name of Green Bay that the latter title is used in this historic record except where specific reference is made.

The Reverend Eleazer Williams

In a report to the Board of Domestic and Foreign Missions made under date of July 23, 1827, Mr. Cadle said:

On Sunday, 24th of June, (sc. 1827) I preached in a school-house at Green Bay, in the morning, and in the afternoon at Fort Howard, assisted in the service by the Rev. Eleazer Williams. At Fort Howard, I also preached on the evening of the 25th.

The Reverend Eleazer Williams has appeared in these pages as one of the clergy present at the consecration of St. Paul's Church at Detroit.

Much has been written concerning this man who was held by some to be the Lost Dauphin of France. Mr. Williams seems to have enjoyed the notoriety of reputed kingly descent, his fancied resemblance to a royal father and it appealed to his vanity to figure as a man of mystery.

For what appears to be the veritable story of his life, one must turn back to the year 1704 and to the massacre at Deerfield, Massachusetts, in which the Reverend John Williams and a seven year old daughter, Eunice, escaped death. The little girl was taken by the Indians, kindly treated, and brought up among them. She was baptized in the Roman faith and when about sixteen years of

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age was married to one of the tribe. At various times she visited places where her white relatives were living but never became one of them. Her daughter Mary married Thomas Williams, an English surgeon, by whom she had a son, John Williams, whose baptism is recorded at Caughnauga. In this family of Thomas Williams and his baptized wife, there appears an adopted son known variously as Lazar, Lazo, Lazare or Eleazer Williams. About 1800 these two boys, John and Eleazer, reputed to be brothers, were given over to the care of Nathan Ely, a relative of the Reverend John Williams who proposed to educate them as missionaries. "There was no similarity whatever," states a great great grandchild of the Reverend John Williams who knew Eleazer, "in appearance between him and any member of his family, either his brother John or his reputed father and mother."⁷

Eleazer is described as a very studious boy, given to much reading on religious subjects. His studies were carried on successively under the Reverend Moses Welsh of Mansfield and the Reverend Enoch Hale of West Hampton until 1812 when he was engaged by the Board of Missions as a missionary to the Caughnawaga Indians at Sault St. Louis near Montreal. He speaks slightly of his success as a missionary but as an Indian he gained leadership and within a year was accepted as head of the Iroquois nation. At the outbreak of the War of 1812 Thomas Williams was active in pre-

⁷ Most of the above data has been taken from: Deborah Beamont Martin, "Eleazar Williams," p. 10. For further favourable information on Rev. Williams consult: John H. Hanson's *The Lost Prince*, New York, 1854.

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venting an alliance of the Indians with the British and Eleazer, who was regarded as an Indian, was employed as a scout or spy with American troops in which capacity he performed commendable services. In 1816 Williams came to the notice of Bishop Hobart who recommended his appointment as a missionary among the Oneidas. Here his literary talents came into play and he made a translation into the Mohawk of the Gospels and of parts of the Book of Common Prayer. He reached his people, for in about a year the Indians formally renounced paganism. Although Mr. Williams was a layman, Bishop Hobart allowed him to wear a surplice and approved the attendance of boys to assist at services. He was ordained by Bishop Hobart in New York in 1826.⁸

Eleazer Williams came to Wisconsin in 1821 in connection with the removal of New York Indians to lands near Green Bay. Here he married and lived until about 1850 when he removed to Hogsburg, New York, where he died.

Williams' alleged royal descent rests somewhat upon his age—he was of the same age as the Dauphin of France,—his reserve and dignity and a resemblance to Louis XVI. When in 1841, the Prince de Joinville was in the United States, Williams met him by appointment at Mackinac and together they traveled to Green Bay. They had long and confidential conversations. Years after the death of an infant grandchild of Williams, the French Government asked for and obtained affidavits as to the death of the child. It has been stated, though we are unable to confirm it by any docu-

⁸ Frank Whittington Creighton's *Our Heritage*, New York, 1933.

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mentary evidence, that at the time of the coming of the Prince de Joinville he and others examined the claims of four pretenders to the throne of France.⁹ Of all, Williams was the only one who seemed to have any claim, but he had no recollection whatever of his boyhood.¹⁰

To Williams is unquestionably due the credit of being the first Protestant doing missionary work in Wisconsin. In a letter of Williams dated March 29, 1824,¹¹ he speaks thus of an interview he had in Philadelphia on the subject of the need of unionization of the Indians:

I informed Mr. Evarts of this, and endeavored to lay before him the necessity of a *Union* of the Indians who are to compose the new Colony, in religious as well as in civil matters, and told him that the Stockbridges were perfectly willing to *Unite with* us in the former, as we were the first and only order there. And this Gentleman went so far as to say that he should be happy if our church could take charge of them, as the Foreign Missionary Society's means are scanty, and they find ample employment elsewhere.

That Mr. Williams succeeded in impressing his views upon those in charge appears from a letter dated at Albany June 29, 1824¹² to the Reverend George Boyd, Secretary of the Domestic and Foreign Missionary Society, relative to the establishment of a school:

It appears that Mr. Ellis¹³ is instructed to go with me and immediately make a beginning by collecting the

⁹ Hanson's *Lost Prince*, Chapters 21-22.

¹⁰ *Ibid.*

¹¹ MSS. Coll. Wis. State Hist. Soc., Vol. PP, Letters 1806-1853.

¹² MSS. Coll. Wis. State Hist. Soc., Vol. PP, Letters 1806-1853.

¹³ Albert G. Ellis, born Aug. 24, 1800; employed by Eleazer Williams among the Oneida Indians in New York; appointed catechist and lay reader to the Oneida Indians at Green Bay by the Do-

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children in the neighborhood, but the Executive Committee should be informed that it will be impossible to collect these children, until some means be provided for their support—and this he has not the power of providing—indeed the 100 dollars sent to him will little more than carry him to its place of destination and support three months.

Mr. Williams further suggested that Mr. Ellis be appointed a lay reader to the Stockbridge Indians. In a later letter he sent an estimate of what would be necessary for the establishment of a school and advised that, to check their nomadic life, the natives be taught farming.

When Mr. Ellis arrived at Green Bay in the summer of 1823 he found that Mr. Williams had made no beginning of his mission. He promised to commence work at once but the autumn passed with nothing accomplished for Mr. Williams claimed that he had not been provided with funds for a school. At the request of officers at Fort Howard and with the consent of Williams, Mr. Ellis conducted school at the Fort that winter and in the summer returned to New York where he learned that the Executive Committee had lost confidence in Mr. Williams and had appointed the Reverend Norman Nash of Philadelphia as superintendent of the Green Bay Mission. They re-appointed Mr. Ellis as catechist, lay reader and schoolmaster.

Both Nash and Ellis arrived at Green Bay in August, 1825. Mr. Nash established himself in the old agency house to which no one seemed to

mestic and For. Missionary Soc. of the Ep. Church. He later occupied various Govt. positions mostly in connection with Indian relations and the survey of public lands; lived at Green Bay and at Stevens Point, Wis.; for his "Recollections," see **Wis. Hist. Coll.**, Vol. VII.

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lay claim and which he proceeded to repair, using for that purpose most of the thousand dollars given him by the Society for the establishment of a mission. He devoted most of his time to portrait painting, boat building, and studies, giving small consideration to the needs of the school and mission which he was sent to establish. Another autumn passed and no school had been started. Mr. Ellis was then asked to establish a school for the children of Green Bay and Shantytown which he did after having given notice to the church committee. According to the account given by Mr. Ellis,¹⁴ Mr. Nash conducted church services for neighbors during that winter. In May he left for the east abandoning the church property, which Ellis collected and accounted for to the Society. He was there only about a year when he retired and there was considerable correspondence relative to his work at Green Bay taking the form of a controversy between Mr. Nash and the Society about his operation and expenditures. Mr. Nash seems to have had little interest in the work for which he was chosen. Those who have written of their recollections of early Green Bay speak of Mr. Nash rather as among those present than as a man who exercised any influence in the settlement.

The endeavors of the Society to establish a mission were carried on by Mr. Williams who had brought about the building of a church by the Oneida Indians at Duck Creek where services were conducted in the Mohawk language. When Mr. Williams retired from Mission work in 1831, Mr.

¹⁴ Wis. State Hist. Coll. "Ellis's Recollections," Vol. VII.

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Cadle gave his estimate of the man and his work in a letter to the Reverend Jackson Kemper.¹⁵

Mr. Williams' retirement from the service of the Soc^y is an act at least of justice on his part, for from all I heard I concluded he performed very little. He was in the habit of complaining of the smallness of his salary—I was sometimes almost tempted to tell him that the *labourer* was worthy of his hire. I did tell him however that the Soc. did not send him here but found him here where he had come of his own accord, and granted him on his own application that assistance which was usually given to their Miss^s. He probably had worldly expectat^s in coming to Michigan which as yet have not been realized.¹⁶

Hanson states that Mr. Williams resigned his charge at Duck Creek, September 8, 1833 in these words: "Bretheren of the Communicants of St. Thomas Church, I now bid you farewell."¹⁷

In his diary of 1834, Dr. Kemper mentions meeting Mr. Williams at his home and notes: "Does not officiate—in no estimation—greatly in debt—has had two executions of him lately."¹⁸

Perhaps no more just though kindly estimate of Mr. Williams has been made than is confided to his diary by Bishop Kemper after his second meeting with Williams in 1842:

Rev. E. Williams—a strange man—considerable talent if were truly religious & devoted to the ministry, the bribes of the Ogden Company & the semi-diplomatic character he often sustained for Indian tribes with the General Government & that of New York, & perhaps his standing as a spy during the last war

¹⁵ Rev. Jackson Kemper, D.D., a member of the Executive Committee of the Society.

¹⁶ Wis. State Hist. Soc. MSS. Vol. II of the Kemper Papers. Cadle at Green Bay to Kemper. May 2, 1831.

¹⁷ Hanson, p. 319.

¹⁸ Wis. Hist. Coll. Vol. XIV, p. 424.

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—has destroyed his moral principles—talked of his influence with some of the six nations—against Mr. Davis, Daniel Bread, &c.¹⁹

The coming of Williams to the West was incidental to one of the many gigantic speculations in wild lands which were characteristic of the colonial period and of the decades following the war of the Revolution.

At the time when Massachusetts claimed sovereignty to the territory now within the limits of Western New York the Holland Land Company obtained, from the Indians, "pre-emption right of purchase" to the Oneida lands and such right was recognized by the Colony. At a later period this territory was ceded by Massachusetts to the State of New York and the Holland Company succeeded in having their pre-emption right of purchase confirmed by the latter state. Thereafter the Holland Company sold all of its rights to one David N. Ogden at a price of half a dollar an acre. Ogden then organized the New York Land Company, often referred to as the Ogden Company.

These pre-emption rights were of no value unless by some means the Oneidas and allied tribes could be prevailed upon to exchange their fertile lands for other lands in the far west. This required that some arrangement be entered in with the United States Government which had assumed a wardship over the Indian tribes. Williams exercised a powerful influence over these people of his own race, and it appealed strongly to his vanity to assume the leadership in a movement which

¹⁹ Wis. State Hist. Soc. MSS. Kemper's Diary of Dec. 20, 1841—March 11, 1842, February 25, 1842.

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would bring about a unity among some of the tribes and would thereby enlarge his sphere of influence. The proposal was to bring some of the New York tribes, chiefly Oneidas, Brothertons, and Stockbridges, to the wilderness country about Green Bay.

The government was not assured this would be to the best interest of its wards and, in order to obtain the judgment of a man whose interest was not influenced by expectations of gain, employed Dr. Jedidiah Morse. Dr. Morse, eminent as a Congregational minister and the leading geographer of his day, was sent accordingly to Green Bay in 1820 to interview the Menominee Chiefs with a view to having them receive among them part of an Indian Confederacy of the New York tribes. It was on this visit to Green Bay that Dr. Morse delivered the first Protestant sermon ever heard in what is now Wisconsin. In the following year Williams headed delegations from the eastern tribes that visited Green Bay, and to them the Menominees granted certain lands. The bringing about of an exchange of fertile lands in New York, owned by a partly civilized, agricultural tribe, for wild lands in the West was skillfully done. The Indians recognized that the exchange had not been to their benefit and Williams has been severely criticized for his part in this transaction though he still retained great influence among his own people.

The Building of the Mission

In reviewing the personal recollections of early settlers there are wide discrepancies in dates but the excellent memory for details shown by some of

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our pioneers is far more surprising than their minor inaccuracies—and of far greater value. Some pioneers place the coming of Mr. Cadle to assume charge of the Green Bay mission in 1827, which was the year of his first visit to the Bay and of his report to the Society which has been quoted. There is no difficulty in determining the year for we have the record of the meeting of the Vestry of St. Paul's Church at Detroit in April, 1828, when Mr. Cadle's resignation was presented. In the *Quarterly Missionary Papers* of July, 1829,²⁰ announcement is made of Mr. Cadle's appointment to head the Mission so unceremoniously forsaken by the Reverend Norman Nash and of the successful effort made by the new appointee in obtaining substantial backing in the Capital. The report states:

In the recent Annual Report of the Board of Directors, it was stated that the Executive Committee were about to commence, under the patronage of the Government, a mission among the Indians in the vicinity of Green Bay. It was also stated, that a tract of land for a farm had been obtained from government, and that the Rev. R. F. Cadle, formerly missionary at Detroit, had been appointed superintendent, and three other individuals to the offices of teacher, farmer, and housekeeper. * * * Mr. Cadle has visited Philadelphia, and also Washington, to confer with the Executive Committee, and the superintendent of Indian affairs in the War Department, and has accepted his appointment, which has also been approved by the War Department; and having completed the necessary arrangements, will proceed in the course of the present month to Green Bay and enter upon his duties. The members of the mission will consist, for the present, of the superintendent, one male and one female teacher, farmer and a housekeeper. The erection of some neces-

²⁰ "Quarterly Missionary Papers," July 1829, p. 45.

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sary buildings will be forthwith commenced, and it is hoped that the mission will be in operation before the close of the present year.²¹

The tract of land is described elsewhere²² as being very "eligible" and connected with the white settlements, Navarino and Shantytown. Under the Indian Treaty of 1827, as ratified by Congress, the Society was allotted "\$1,000 a year for three years and \$1,500 a year thereafter, during the pleasure of the Government." The land lay along the Fox River extending about a mile to the Devil (now East River) and two miles beyond.²³

The exact date of Mr. Cadle's arrival at Green Bay is not known. The report of the Society above cited states that Mr. Cadle was to leave for the West in the month of July 1829. He was in Green Bay and obtained a deed from the Indian Agent on September 9th and forthwith began to arrange for the erection of buildings for the mission. An adverse claimant to the land appeared in James Porlier who by his counsel, Morgan L. Martin, notified Mr. Cadle that he had occupied this tract since 1805 and that he claimed the right to

²¹ Wis. MSS. Coll. "Morgan L. Martin Papers." Cadle to Martin at Detroit from Green Bay, Oct. 31, 1832.

P. S. of the letter.

"I have been at a loss to state the precise date of my commencement of this Mission, from the want of some printed papers relating to this subject which I lent to a person at Green Bay about two years ago, & which I cannot now find. The Rev. Norman Nash came to Green Bay in July 1825, & opened a school in the early part of the winter of 1826; he left this place in the summer of 1826. I arrived here in 1829. The buildings were erected in 1830 & 1831-2. But previously to these attempts I understand, on inquiry of Mr. A. G. Ellis, that there was in 1823 or 1824 an appointment of Mr. E. Williams (now the Rev. Mr. Williams) by the Society, & of Mr. Ellis under him as Teacher. Mr. Ellis however mentions that under this appointment no school was opened."

²² Proceedings of the Board of Directors, May 12, 1829.

²³ Wis. Hist. Coll., Vol. XIV. "Journal of an Episcopalian Missionary's Tour to Green Bay, 1834," p. 429.

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continue to assert ownership pending the action on a report by a committee of the House of Representatives in which the Porlier claim was recognized.

Mr. Cadle's reply to Mr. Martin reflects a nature extremely sensitive to criticism, his full confidence in his grant, and the worthiness of the Society he represented. He asserts the validity of the claim by deed and adds:

I am justified in retaining as I was in receiving possession by virtue of the same authority which justified the Agents of the Government in granting it to me for the use of the General Miss^y. Soc^y. of the Prot. Ep. Church. The only contract which I have yet made with respect to the foregoing lot is—to have stone drawn to it in the course of the autumn or winter, so as to be ready to be laid as foundations at the coming of Spring. In this work I shall be constrained to persevere until authoritatively prohibited: either by the Miss^y. Soc^y. for whom I am acting, or by civil power. Of the existing state of things I purpose informing the Executive Committee of that Institution as soon as practicable; and to their decision, if no other be in the meantime obtained, I will readily submit.²⁴

Mr. Cadle's willingness to assert the superior claim of the Church would have made him a happy follower of that troublesome primate of England, Thomas Becket.

On April 20, 1830, Porlier offered the site for one thousand dollars.²⁵ He ultimately settled his claim for \$400 and Mr. Cadle was then able to proceed with his building program.

In 1830 George McWilliams came from Ohio to Green Bay and the same season he and Edwin Hart

²⁴ Wis. MSS. Coll. "J. M. L. Martin Papers." Cadle to Martin from Green Bay Oct. 10, 1829.

²⁵ Wis. State Hist. Soc. "Grignon, Lawe & Porlier Papers"—B—Vol. 25, 1830 (A) Page 23.

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built the Mission House. The building of this house was a great event for Green Bay, it being the second frame building erected in the State. * * * The children of the village attended as day scholars. Cadle was truly the children's friend, kind and gentle, it was his custom to combine instruction with amusement.²⁶

Unlike his predecessors, the new superintendent of the Mission did not wait until someone else did something. "He obtained a small building at Camp Smith."²⁷ The building sufficed for a beginning.

The War Department required a report on the accomplishments of the Mission as a basis for payment of monies voted by Congress. Mr. Cadle therefore prepared a statement²⁸ for the Executive Committee dated December 31st, 1830 showing the progress made during the first year of his administration. Mr. Cadle says: "The school was opened Oct. 1, 1829 with one scholar," and a year later:

The present number is 37 of which 6 only are fully white, 21 are boys; 16 are girls. Included in this number are 7 Boarders, one of which is a full-Chippewa, and the rest are of Menominee or Chippewa extraction. Several children are expected to be received on the completion of the Mission Buildings. * * * This Mission has not been in operation for a sufficient length of time to have imparted unto any a full course of instruction. One boarding child has died; and there have been forty dismissals from the school, though these have occurred twice to some children. In this statement are included 8 boarders. My experience during the past year has taught me to adopt stricter rules respecting the residence at the Mission of boarding children than I first proposed, which the true interests of this institution will require me to enforce. * * * There have been 78

²⁶ Wis. Hist. Coll. Vol. XV, pp. 223-234.

²⁷ Ibid; p. 223.

²⁸ Indian Office Files. Cadle to Kemper, corresponding sec'y of the D. & F. M. Soc.

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admissions; but several scholars have been twice registered as admitted. * * * Amount of disbursements from Oct. 1, 1829 to Oct. 1, 1830 * * * have been \$2,843.96 in which are included the salaries allowed to members of the Mission Family, the ordinary expenses of housekeeping, purchase of the claim of Ja^s Porlier; and the sums paid for the erection of the Mission Buildings.

Mr. Cadle estimates the value of:

household property on hand, consisting of provisions, furniture, bedding, books & articles necessary for the school, medicines, clothing, &c. * * * a little more than one thousand dollars. * * * A Mission-House of 40 ft. by 30 ft., two stories in height—with an attached building one story & a half high, 30 ft. by 18 ft. and a schoolhouse of 30 ft. by 20 ft. & will probably be finished by the 1st of Nov^r next. The foundation of the Mission-House (not including the attached building) and the piers of the School House have cost \$261.00. The contract for the Mission & attached Building (exclusively of mason work) is \$2,000 * * * and for the school house \$320.00. Nineteen thousand bricks will shortly be received, for which \$111.66 are to be paid. The chimneys will be erected at the rate of \$5.15 for every thousand bricks laid; and the plastering will be done at the rate of \$0.36 pr yard.

Mr. Cadle gives the names and duties of the personnel, including himself:

to whom has been committed the superintendence of this Institution, Mr. John V. Suydam is the Male Teacher, and Miss Sarah B. Cadle is the Female Teacher. Mr. Suydam at present acts as instructor to the whole school, and Miss Cadle is compelled to fill the station as Housekeeper.

He notes that Mr. and Mrs. Ellis who had been employed as Farmer and Housekeeper terminated their employment on the fourth of June and that a "Farmer and Housekeeper will be employed as soon as possible." Mr. Cadle then proceeds to

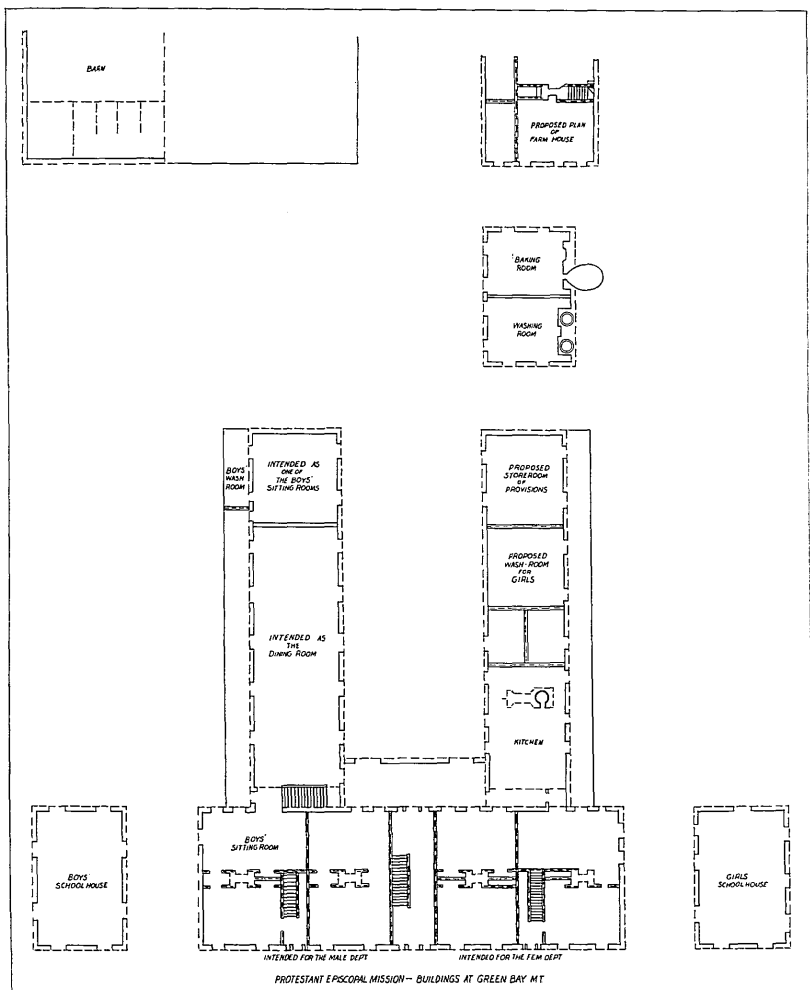
GREEN BAY — THE MISSION

set forth his plans for instruction and for the development of the Mission:

It would be extremely desirable to have two female teachers in addition to a housekeeper; and a farmer, a steward, & a person qualified to teach the female children spinning & weaving: and, further, to be enabled to secure the instruction of the boys in the trades of carpenter, blacksmith & shoemaker. In the school it is proposed to teach the children the usual branches of an English education, such as reading, writing, arithmetic, geography & grammar, and the knowledge of the sacred scriptures. The main design of the Institution is the instruction of the children of the Menominees & Chippewas, and of such children as are connected with those tribes & are unable to procure instruction elsewhere; to some children of the New-York Indians its benefits will also be extended if the higher claims of the foregoing tribes should not be interfered with; and from the day school none will be excluded who seek its advantages.

The Mission-House contains, in addition to a cellar & garret, eight rooms which are equally divided between two stories. The second floor is appropriated exclusively to female teachers or assistants and female children. Two of these rooms are now occupied. The dining room for the children is on the first floor; the other rooms on the first floor are used—one as common to the persons belonging to the Mission, another by the Sup^t, and the last by the Male Teacher. The sleeping apartment for the boys is on the second floor of the back or attached building. The lower floor of this last building is divided into a kitchen & a wash-room. The school house is a single room at the distance of 30 ft. from the Missⁿ.-House.

May I be permitted respectfully to present for consideration a suggestion, the effecting of which would contribute most materially to the accomplishment of the objects of this Mission? It is the enlargement of the Buildings according to the accompanying plan, which would provide accommodations for, in addition to the number of persons now connected with the institution, another female assistant or teacher—a steward—a farmer & family—and for 110 children; furnishing these last with rooms before & after school hours, and completely separating the two departments. It contemplates also the erection of another School-House. A room at the end of the wash room, of the same length & 12 ft. wide would further be expedient: to be divided into two apartments, one for a storeroom—& the other



GROUND PLAN OF THE INDIAN MISSION BUILDINGS AT GREEN BAY
From the Indian Office Files, Washington, D. C.

GREEN BAY — THE MISSION

for a baking-room. It was my impression from the beginning that, if the plan first adopted should prove too limited, it would be enlarged by the Society in proportion to the increased demand for admission. When it was formed I had no means of calculating the probable number that would be sent to the Mission for instruction; and I conceived it to be a dictate of prudence that very extensive provision should not be made until the prospects of the Institution should be more bright & encouraging. Light, however, has now begun to arise in our darkness; and the time is confidently looked for when many of the children of the Menominees & Chippeways and many others more or less allied to these tribes will be placed in this school for instruction. The plan submitted embraces the present Mission-House, attached building & school house; & contemplates, with the removal of some partitions, the addition of buildings of precisely the same description or size. The cost however would not be as great as that of the present buildings, inasmuch as the boarding of one end of the principal house would be unnecessary & as it is not proposed to have an additional cellar. A barn would also be requisite. I estimate that \$3,000.00 would be sufficient for these objects.

Should it be judged inexpedient to build thus largely, —may I be allowed earnestly to recommend that permission be given to the Sup^t to erect next spring a school h. of the same dimensions with the present, the whole cost of which would be about \$350.00; a Barn, includ^g a stable, of which the cost would probably be about \$150.00; & an additional room the cost of which would probably be about \$80 or \$100.00? And should a Farmer be employed next summer a farm house would be required, which might perhaps be erected for about \$350.00.

With the first buildings for the Mission nearly if not quite complete, Mr. Cadle found time to formulate his educational plans in this memorandum to his good friend John Lawe.²⁹

And, first, with respect to dayscholars.

If the parents are able to pay for their tuition the charge pr quarter will be \$2.00 for such as are under 14 years of age; if over 14 years the charge will be \$2.50. Parents not able to pay will be charged nothing. The

²⁹ Wis. Hist. Coll. Vol XIV, pp. 456-457.

GREEN BAY — THE MISSION

school will throughout the year open at 9 o'clock A. M.: the morning exercises will close at half past 12 o'clock until the 1st day of March: the afternoon exercises will until the 1st day of March begin at half past 1 o'clock & continue until about 4 o'clock. There will be two examinations in a year; viz, in Dec^r. & in June, after which there will be one week's vacation: the first examination will be held in June next. The school will not be open on Christmas day, nor New Years day, nor Ash Wednesday, nor Good Friday, nor Ascension Day, nor Thanksgiving day. It is not wished to receive any scholar for less time than a quarter.

Secondly with regard to Boarders.

The Sup^t does not wish to receive any children under 4 years of age. He would prefer, too, that the children should not be over 14 years of age, although others of a greater age may be admitted at the discretion of the Sup^t. It will be expected that the children be committed to the entire control of the Sup^t of this Institution. Unless the control be entire he would be unwilling to take the charge of them. For such parents as are able to pay the charge for the year will be \$30.00, exclusively of clothing. Such as are able to pay in part may do so; such as cannot pay at all will be charged nothing: but from both will be expected an instrument in writing committing their children to my care for a specified period. Those who pay in full will not be requested to enter into any written engagement, and may withdraw their children from this Mission at their pleasure, though during their connexion with it they must be subject to its rules equally with others & be restrained from visiting. Those who have agreed to pay in part may remove their children from the Mission before the stipulated time by making payment in full. No payment is expected or wished from the full blood Indians. The children boarding at the Mission, I will engage, will be furnished with suitable & sufficient clothing, bedding & provisions; in sickness they will have medical attendance & nursing care; they will have their hours of recreation as well as of employment & study; they will be taught the usual branches of an English education, such as reading, writing, arithmetic & geography, and, in addition, it is contemplated to teach the girls house-keeping, sewing, & knitting and eventually spinning & weaving—and the boys farming. Every indulgence will be showed to them that is consistent with the encouragement of industry & the maintenance of discipline. The particular rules for the government of

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the school & family will be cheerfully submitted to all who may wish to ascertain their nature.

Rich^d F. Cadle.

Dec. 14th, 1830

The dayschool will be opened on Monday the 20th inst.

It was early in the year 1830 when the steamer *Henry Clay* arrived at Green Bay, having among her passengers John H. Kinzie, the Indian Agent, with his bride Juliette Augusta (Magill)—then on their way to their station at Fort Winnebago. Mrs. Kinzie's recollections of her early life as recorded in her *Wau-Bun*³⁰ makes mention of her brief stay at Green Bay and of her meeting with the Cadles.

Among the visitors who called to offer me a welcome to the West were Mr. and Miss Cadle, who were earnestly engaged in the first steps of their afterwards flourishing enterprise for the education of Indian and half-breed children.

The school-houses and chapel were not yet erected, but we visited their proposed site, and listened with great interest to bright anticipations of the future good that was to be accomplished — the success that was to crown their efforts for taming the heathen, and teaching them the knowledge of their Saviour, and the blessings of civilized life. The sequel has shown how little the zeal of the few can accomplish, when opposed to the cupidity of the many.

Even with the protecting garrison of Fort Howard the Mission and the Green Bay Settlement were none too safe. Rumors of Indian troubles were always rife along the American frontier but in 1832 there was a real cause for alarm when Black Hawk, wearied with the depredation of the whites on lands in Northeastern Illinois which

³⁰ Mrs. John H. Kinzie's *Wau-Bun*. Chicago 1901 (Caxton Club Edition) p. 20.

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had not been allotted for occupancy, commenced a general war against the incoming flow of settlers and the prospectors in the new lead lands in southwestern Wisconsin. Troops under General Henry Atkinson were in pursuit of the warriors who had penetrated to the central part of southern Wisconsin, while others stationed at Fort Winnebago (Portage, Wisconsin) were co-operating with General Atkinson's command and there were wild rumors of the Indians on the war path. In which direction would the marauding Indians turn? There were rumors that they were moving toward Green Bay. A company of militia was organized for home protection and word was passed that in event of hostiles approaching, a gun was to be fired which was to be the signal for settlers to gather at the Agency House. One morning the firing of the gun aroused the waiting citizens who hurried to the place of rendezvous only to learn that the supposed signal was an effort of the militia to follow the custom of Army posts to begin and end the day with the firing of the sunrise and sunset gun.³¹

The Executive Committee of the Society responded to Mr. Cadle's request for an additional teacher. In their published proceedings of May 10, 1831 they say:

It affords the Committee much pleasure to state that Miss Kellogg³² a young lady of respectable connexions and ardent piety, is now on her way to associate herself with these, and will take the situation of Female Teacher. The Committee calculate on a very considerable accession, shortly, to the number engaged in this

³¹ Wis. Hist. Coll. Vol. XV, pages 238-240.

³² Anna Kellogg married John Y. Smith of Green Bay.

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Mission, in the persons of an assistant female teacher, a seamstress, a steward, a farmer, and a teacher of the mechanic arts; whom, on the earnest recommendation of Mr. Cadle, and the full conviction of their own minds with respect to the expediency of such a course, they have determined to appoint.

The Mission had aroused much interest in the city of New York, possibly because of the removal of the Oneida Indians to the vicinity of Green Bay and possibly, too, because Mr. Cadle and his family were well known in the City. In the published proceedings of October 1832 there is a notice of a meeting held at Christ Church at which resolutions were passed commending the Mission and calling upon the Diocese of New York to support the work at Green Bay.

The growth of the Mission and its present status form the subject of the following report³³ made September 30, 1833 by George Boyd, Indian Agent:

Statement of the Prot. Ep. Mission at Green Bay, with the number of Pupils taught — the State, number & Value of the mission — Buildings — with the Names & Number of Indian Tribes belonging to this Agency— Number of Pupils taught.

There are about 110 children receiving instruction at this school.

The number of boys & Girls — nearly equal — say 50 Boys & 60 Girls.

1st Class—Reading, Writing, Grammar, Arithmetic, and Geography.

2d. Class—Reading, Writing & Spelling.

3d. Class—Spelling & beginning to read short sentences.

4th. Class—The Alphabet.

The present State, number & Value of the Mission—Buildings.

³³ War Dept. Records.

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Buildings erected in 1830 viz.

a Mission House 30 by 40 f^t
2 stories high.

An Out-House, 30 by 18 feet
1½ Stories high.

School House 30 by 20 feet
1 Story — high.

Log-Stable — 2 Out-Houses.

Well & Scuttle-Work

All in good repair.

The actual cost of the same
\$3,490.70

Buildings erected in 1831 & 1832, viz.

Barn & Shed, former 30 by 40 feet
latter — 20 by 30 feet.

Bake & Wash-House 20 by 30 feet

Mission House — 30 by 50 feet
2 stories high.

with a Back-Building 20 by 80 feet

2 stories high — Piazza, Wash room
& Drain. A new well.

2 Out-Houses.

School-House 20 by 30 feet.

75 Rods of Board-fence, with 6 gates.

Fence to Burying-ground.

Value of the lot of 136 Acres—quit-claimed by
M^r Porlier, \$400.

The above Buildings, Fences &c., are all in good re-
pair.

Value of the same \$6,206.41

add those erected in

1830	3,470.90
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Total Am ^t . D ^{rs}	9,677.31
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Indian Tribes, within the Agency at Green Bay, & their
Numbers.

Eighteen hundred & fifty, full blooded Menomonees,
with about one hundred & fifty half Breeds—and
about the same number of Chippeways & Ottoways,
living at the Villages of Maneto-wuck, Millwakee, &
Chee-boy-way-gon, who are in the habit of getting
their work done at this Agency, in preference to
going to Chicago—

GREEN BAY — THE MISSION

Remarks

At the examination of this School in June last, the progress of the children, both male & female, was altogether satisfactory; and the good order, health & cleanly appearance of the children, highly creditable to the Superintendent & Teachers.

About 10 acres of the mission-farm have been cleared this year, and are now under cultivation. It has been recommended that the larger boys be employed a portion of each week, in working the land & acquiring a knowledge of every thing belonging to farming, and the Girls in every thing appertaining to Housewifery.—A Knowledge of the mechanic Arts generally, it is supposed, would more profitably employ a portion of that time now given to Grammar & the Globes.

Indian Agency Office

Green Bay, September 30th 1833

Respectfully Submitted

George Boyd

(Signed triplicates)

U. S. Ind. Agt.

Young men on leaving the walls of the Mission, generally find employment, either in the Counting-House, or in the Indian Trade. This would not be the case, if they were duly instructed in some one of the Mechanic Arts, while at the Mission and would also ensure a more permanent & respectable support than either the merchant Service, or the Indian Trade.

Letters for this Office should be directed to the Post Office at Navarino, or Menomony-ville, Green Bay Michigan Territory.

G. Boyd

Colonel Samuel C. Stambaugh, Indian Agent reporting from Green Bay to Lewis Cass, Secretary of War, on October 27, 1831³⁴ says:

The Superintendent of the School (Rev^d Mr. C.) is universally esteemed here for his piety & sterling integrity — unassuming and pleasing in his deportment, devoted exclusively to the benevolent objects contemplated by government in establishing schools among the Savages in the West, and interfering in no party strife or dissensions incident to a mixed population on a

³⁴ War Dept. Indian Office Files.

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frontier post, he is beloved by everybody. Unlike some other "*Missionaries*" who unfortunately have been sent to the Indian Country, he cooperates with the officers of Government in allaying excitements produced by bad counsel among the Indians, instead of advising them to oppose the benevolent views of government as oppressive and unconstitutional.

The foregoing report of Colonel George Boyd, Indian Agent, which has been quoted in full, shows what buildings were erected in the years which followed Mr. Cadle's report for the War Department. Responsibilities resulting from the building program and the growth of the school fell heavily upon Mr. Cadle who felt himself overworked and wanted to yield to some one else the burden of the development of the Mission.

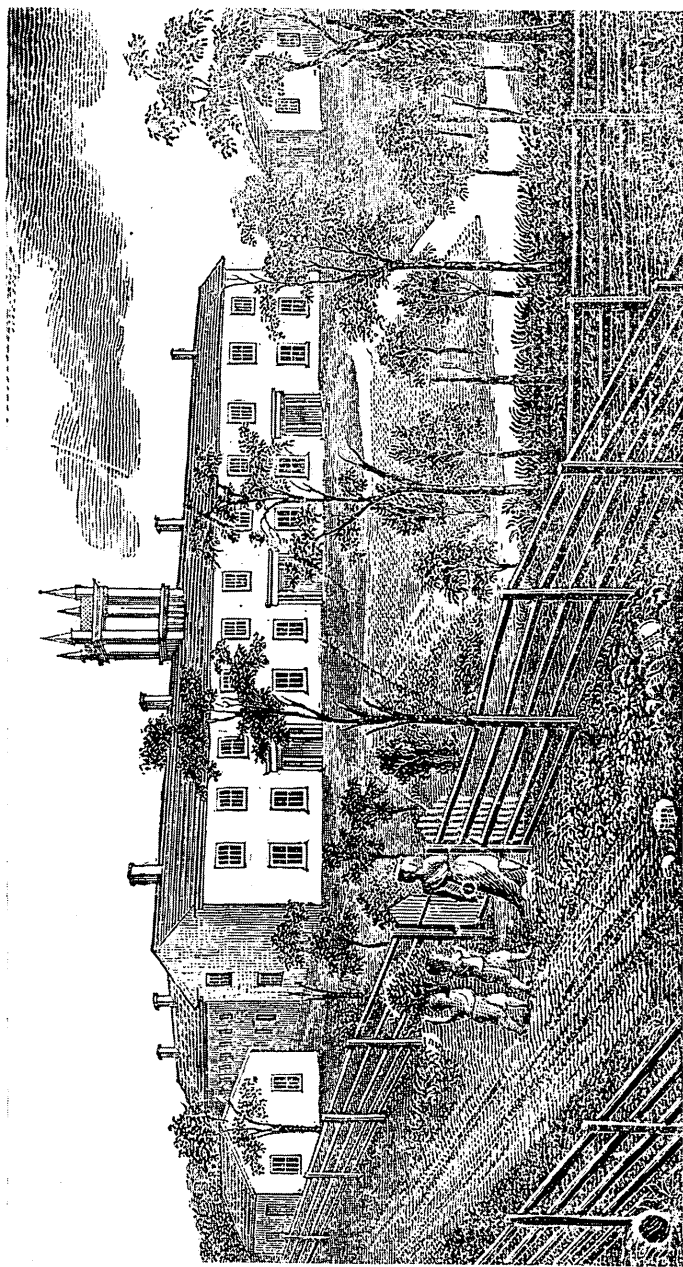
In his report³⁵ at the close of March 1833, Mr. Cadle:

represents the school as consisting of 124 pupils, of whom 4 were day-scholars. Of the boarding children, 61 are boys and 59 girls. Since October 1st (1832) there have been admitted 25 boarders—removed 6. Of the boarders, 9 are white. Among the remainder are, Menominees, Chippewas, Sacs, Mohawks, Oneidas, Brothertons, Stockbridges, Siouxs, Winnebagoes, Knisteneauxs, Ottawas, 1 Osage, Foxes, and 1 connected with the New York Indians. * * * Of the 120 boarders, 76 read in the English language; 67 have learned or are learning to write; 58 are studying geography; 29 arithmetic; and 25 English grammar.

The coming and going must have been trying to the patience of teachers for from October first until the end of March "1 day scholar has been admitted and 22 day scholars have removed."

Financial troubles faced the Mission. The promised payments from the Government were not

³⁵ Proceedings of the Board of Directors of the D. & F. M. Soc. May 14, 1833.



ORIGINAL BUILDINGS OF THE PROTESTANT EPISCOPAL MISSION AT GREEN BAY
Facsimile from *Proceedings of the Domestic and Foreign Missionary Society*, 1832

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forthcoming and items entering into the cost of the buildings, such as the purchase of the Porlier claim, had been disallowed and receipts covering various items had been called for. From the Executive Committee at Philadelphia came repeated advice for economy accompanied by meagre remittances.

Green Bay had been rife with malicious opposition to Mr. Cadle and his work. In a private letter of May 27, 1832 to his friend, Colonel George Boyd, he announced his intended retirement from the Mission for:

it has at length become necessary for me to vindicate the Mission and myself publicly & in order to do so without restraint, I think that I must leave it. * * * At the first opportunity that offers I will shew you the necessity * * * of exhibiting the true character of the Rev. Eleazer Williams, of whose injuries to myself & the Mission I have convincing proof.³⁶

The printed proceedings of the Board published May 14, 1833, contain this entry:

The Board are again compelled to communicate the wishes of the Rev. Mr. Cadle to retire from the charge of this Mission.

The Board by resolution expressed their "unabated confidence in all of Mr. Cadle's measures, and of their willingness to do anything which would induce him to remain in his present situation," but Mr. Cadle, while expressing his appreciation of the confidence the Board entertained for him, said that "the pressure of the burden is too great, and I am solicitous for a more tranquil situation." In a subsequent communication, he says:

³⁶ Wis. Hist. Coll. Vol. XIV, pp. 471-472.

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"I propose to leave the Mission so soon as I shall have made arrangements respecting its debts previously to January 1st last, and conferred with the parents of the children with the view of urging them to allow their children still to continue at this school." The Executive Committee replied sympathetically and offered to appoint a clerical coadjutor if such an appointment would afford the needed measure of relief.

In August, 1833, Mr. Cadle went East, stopping in Detroit before visiting his mother and family in New York. He then went on to Philadelphia for a conference with the Committee which had not yet arranged for the appointment of a successor. At the request of the Committee, he consented to "resume the charge of the Mission, and discharge the duties of principal, until the 1st of June, 1834. The Committee accepted the offer of Mr. Cadle, and on the 31st of October following, he recommenced his labours."³⁷ While he was in the east that summer Mr. Cadle was of material assistance in preparing the claim of the Society for promised support from the War Department.³⁸

One of Mr. Cadle's difficulties in dealing with his half tamed Indian charges was that their attendance at school was so irregular. Many of them left school and were later readmitted. He made personal appeals to men who were of influence among the Indians, asking them to advise having children sent to the Mission school. He supplemented his requests by letters to Louis Grignon

³⁷ Proceedings of the Board of Directors of the D. & F. M. Soc. July 1834.

³⁸ Proceedings of the Board of Directors of the D. & F. M. Soc. May 14, 1833.

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and John Lawe³⁹ and to the Indian Agent, Colonel Boyd. Finally and at Mr. Cadle's request, Morgan L. Martin obtained the enactment of a law by the Legislative Council of Michigan authorizing:

the person acting as agent for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church * * at Green Bay * * and his successors * * (to) take indentures, pursue and bring back absconding children, and (to) do all other things "(permitted under) an act to protect Missionary Societies in the Territory of Michigan for the education of Indians and other persons of Indian habits."

The act further provided for legal process against "All persons taking or enticing away or harboring or employing children taken or enticed away from said school" and provided that the by-laws and rules of government shall be competent evidence in cases arising under this act.⁴⁰

By this act the superintendent of the Mission stood in loco parentis or as master to an apprentice and could exercise the right of punishment as in his judgment became necessary.

³⁹ Wis. Hist. Coll., Vol. XIV, p. 470.

⁴⁰ Proceedings of Board of Directors of the D. & F. M. Soc., May 14, 1833.

V

Dark Days at the Mission

Unhappy incident. Investigation by Kemper and Milnor. Pamphlet attack. Duck Creek—Oneida Indians.

In the story of the Mission there is still to be told a most unhappy incident that for a time reflected seriously upon the characters of the Superintendent and his associates and bade fair to involve in disaster the whole mission project. To understand the intense feeling that was so soon to develop, it is well to see face to face the people with whom Mr. Cadle was placed in contact, either in his work or in his position of leadership in the community.

First, there were the Indians, nomadic people, maintaining something of their ancient tribal organization and following their vocation as trappers. Their life centered about the Bay where they came for supplies or to trade their winter's catch of peltries. These, while not to be classed as converts, had long been under the religious influence of the Jesuit Mission located at what is now DePere. With these should be regarded the earlier settlers at Navarino and Shantytown who were of French or mixed descent and all, or nearly all,

DARK DAYS AT THE MISSION

were of the Roman Catholic faith. The Indians to whom the Protestant Church and the Government were extending a helping hand did not really desire what was being offered to them while the older people of French and half breed race either resented or openly opposed the coming of the mission. As contrasted to these were the new-comers, Protestants mostly and from the East, whom the fur trade, lumbering, or adventure had drawn to the new West. Mr. Cadle's friends were largely of this latter group.

However strongly the wards of our Government might be persuaded in their treaty talks that the white man's ways were the better ways for their children, there was a wide difference of opinion upon how such a result should be accomplished. The Indian's and white man's viewpoints differed too widely to be reconciled. Indians do not punish their children. They regard bodily punishment as leading to subserviency, fear, and cowardice. Beating a child is a form of torture to be stoically and manfully borne and an admission of pain or suffering to be despised. Whipping was never done as a corrective for lack of industry or for disobedience. Mr. Cadle and his associates grew up in an era when the rod and ruler were a recognized part of the pedagogical system and sanctioned by scripture.¹ It is not to be supposed that Mr. Cadle and his fellow teachers were either more or less averse to the use of the corrective birch than were other schoolmasters of their day. The rules of the Mission school pro-

¹ He that spareth the rod hateth his son but he that loveth him, chasteneth him betimes. Prov. XIII, 24.

DARK DAYS AT THE MISSION

vided for the whipping of at least the younger boys, such punishment was entirely contrary to the Indian concept of the right way to bring up children.

In spite of racial differences, diversity of creed and prejudiced views as to the training of children, the Mission was growing in number of scholars and in importance when suddenly a storm broke. The details of what happened have come down to us only in emotional statements based on hearsay evidence.

As nearly as is ascertainable, it appears that on Christmas Eve, 1833, some of the older boys, said to be eleven in number, had committed an offense which is not specifically stated but which the school authorities regarded as being of a particularly grave character. Some of the instructors of the school, without consulting Mr. Cadle, called the boys from their beds, stripped them to the waist and cruelly punished them by the infliction of fifteen, twenty, and twenty-five stripes on their bare backs.² The boys were placed in confinement; on the following day the punishment was repeated but in a minor degree and as a further penalty, and a disgraceful one, their hair was clipped short with scissors, a procedure that Jean Joseph Rolette, a fur trader of Prairie du Chien, told Dr. Kemper was a disgrace not to be forgiven. Dr. Kemper in his diary says:

acc[ording] to the rules of the house these boys were too old to be whipped & that the cutting off of the hair was not authorized & some wld say if there had been a

² *Wis. Hist. Coll.*, Vol. XIV, pp. 419-420—"Orion" in Green Bay Intelligencer of March 5, 1834 quoted.

DARK DAYS AT THE MISSION

teacher sleeping in the room with the child as there ought to have been, this sad affair could not have happened. There was no provision in the law for such a crime, it was not to be thought of, & it was according to every parent, to be punished in an unusual way.³

The boys were put in the hospital and after some ten or twenty days had so far recovered from their wounds that they were put to work at the Mission. The guardian of two of these boys, Theodore Lupient and Peter Bazille, called on the superintendent and after ascertaining the facts withdrew his wards from the school. These boys were induced to complain on behalf of the State and warrants were issued by the court of Justice Louis Grignon for the superintendent and three of his men assistants.

The Green Bay Intelligencer of March 5, 1834 states that Mr. Cadle and one of his assistants were discharged but that two of the assistants were bound in recognizance to the next term of the court.

Writing to Mr. Henry S. Baird of Green Bay on February 3, 1834, Mr. Cadle says:⁴

I expect to retire from all care of the Mission on Wednesday next, the 5th inst. at 11 o'clock A. M. and I am desirous of stating to such of my friends who may favour me with their attendance at the Mission at that time the reasons which have led me to such a course. I would be very happy if it should be in your power & in that of your father to be present.

Continuing his letter Mr. Cadle asks Mr. Baird to "act as legal advisor to the Mission during the period of my sister's remaining in that estab-

³ Wis. Hist. Coll., Vol. XIV, p. 425.

⁴ *Ibid.*; pp. 481-482.

DARK DAYS AT THE MISSION

ishment & until the arrival of a Sup^t." He asks Mr. Baird to exert his influence with the French inhabitants that children be not removed from the boarding school.

Mr. Cadle felt that it was due his friends that he make a full statement of the facts and that he withdraw from immediate superintendence of the Mission. In response to his invitation a group of citizens and officers of the Fort met him at the Mission on February 5, 1834, heard his account of the incident, and afterwards signed a statement which appeared in the *Intelligencer* of February 19, 1834, expressing approval of Mr. Cadle's conduct, testifying to his zeal and unremitting labor and expressing the hope that he would continue to exercise a fostering care for the institution. The signers were headed by Brevet Brigadier General George M. Brooke. Among others whose names appeared were Colonel George Boyd, U. S. Indian Agent, five officers and two medical officers of the Army, A. G. Ellis and J. V. Suydam, former teachers at the Mission; Henry S. Baird, S. W. Beall and other prominent citizens of Green Bay.

The offense was a serious one and called for summary action. In coercing his scholars by punishment the Superintendent, or those acting for him, were well within their legal rights but, law or no law, the story had become public and had grown in telling. *Civis*, who defended the mission authorities in the columns of the *Green Bay Intelligencer*, was replied to by *Orion*, who accused him of misrepresentation. *Orion* alleged that the punishment was extremely cruel and brutal. In a later issue of March 19 both *Civis* and *No*

DARK DAYS AT THE MISSION

Mistake attack *Orion's* accusations; Mr. Cadle appeared with a card calling *Orion* a calumniator and offered to disprove *Orion's* statements. He further stated that he had reported the matter to the Society and had asked that if guilty he might be dealt with by the utmost rigor of the ecclesiastical laws. The proprietor of the paper, Mr. A. G. Ellis, took a hand heartily endorsing Mr. Cadle and referring to the "mission's opposers" as being of a small class and low grade. He continued:

But these, such as they are, have always viewed it with an evil eye, and wished (predicted) its downfall. Now it was that sickly envy and green eyed jealousy sought the gratification of that hatred which has so long consumed them. The exercise of a painful duty was branded as a cruel act of tyranny, and the opportunity seized upon to seek the destruction of unsullied reputation and the overthrow of a sacred but to them obnoxious institution.⁵

To add to Mr. Cadle's troubles an unnamed person had written an attack upon him which Ellis had refused to publish and it had been sent by the author to Detroit for printing in pamphlet form.⁶ The controversy continued for more than a year with the usual result that it merely kept alive the ill feeling engendered.

Smarting under unjust accusations and borne down by scandalous reports of his administration, Mr. Cadle wrote on January 15, 1834,⁷ relinquishing to the Society, for the benefit of the Mission, his salary due from the 1st of June, 1832—the sum of \$250.00—and also his claim upon the

⁵ "Green Bay Intelligencer," March 19, 1834.

⁶ Wis. Hist. Coll., Vol. XIV, p. 488.

⁷ Wis. Hist. Coll., Vol. XIV, pp. 485-6.

DARK DAYS AT THE MISSION

Society for \$278.36 as a donation. The Executive Committee declined to accept his donation and requested him to draw for the balance due and advised him there was due as salary the additional sum of \$550.00 to June 1, 1834. A resolution stated that the committee of Christ Church at Green Bay *ought* to draw upon the Treasurer of the Society for at least the whole salary amounting to \$800. "The aforesaid sum of \$278.36 being of itself a liberal donation from Mr Cadle to this Mission." They wrote Mr. Cadle "requesting him to gratify the Exec. Committee by acting without delay in accordance with their opinion and wishes as above expressed."

The Green Bay situation, personal and financial, had become so pressing that the Society appointed as a committee the Reverend Jackson Kemper, D. D., then of Norwalk, Conn., and the Reverend James Milnor, D.D., of New York, to go to Green Bay, familiarize themselves with conditions and make a report. Dr. Kemper's diary of his trip July 3 to Aug. 10, 1834⁸ contains some very interesting comments. The special committee traveled on the boat with Dr. William Beaumont, an army surgeon, who had made himself famous by his studies of digestion in the wounded half breed, Alexis St. Martin.

At Detroit they met some of Mr. Cadle's former parishioners,—“All we have seen speak highly of Cadle”⁹—At Green Bay their more intimate acquaintance began “But Mr. C's feelings are

⁸ Ibid; pp. 394-449.

⁹ Ibid; p. 401.

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too sensitive—we require a man of sterner stuff than he is made of to be at the head of the Mission.”¹⁰ There they were entertained by the Whitneys at dinner with “nearly a doz. officers from the garrison in full uniform—pitchers full of lemonade & port, madeira and champaign wines—roast pig, veal, ham, venison & veal pie—sallid—cranberry (around here) tarts and floating islands—cheese, raisins, almonds, english walnuts, filberts.”¹¹

After meeting the superintendent, Dr. Kemper says, “Went down with Mr. Cadle to the boat to invite the passengers to visit the Mission. Miss C is now the superintendent.”¹²

Commenting upon the school itself, he says:

There is much to admire in the school—but it is scarcely comfortable to its inmates — it has been very expensive—the constant cry from Phila has been more economy, & in order to obey, & being never in fact beforehand but constantly obliged to get not only goods but money from the store — the whole economy has been so frugal as to be scarcely comfortable. The barn is good but there is nothing in it — they buy flour & pork by the single barrel — they have not had for weeks any fresh meat. They have no molasses, no indian meal, & but little milk. Much has been done even with the farm, but it is evidently requisite to have a handsome sum of money to be laid out at once for the Mission before it can become comfortable & economical.¹³

He met Joseph Paquette or Pouquette, as Dr. Kemper spelled the name, a cousin of the better known Pierre who told him:

¹⁰ Ibid; pp. 414-415.

¹¹ Ibid; p. 415.

¹² Wis. Hist. Coll., Vol. XIV, p. 417.

¹³ Ibid.

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Mr. C almost crazy when informed of Conduct of boys—left the whipping pretty much to judgment of assistants. Mr. C violent passions. * * * The Mission might be better managed & at 1/3 less — the buildings shd have cost ½ less. Smith cleared 1100, Olds 800. Mr. C too honorable & not able to contend with crafty men. The destitution of horses, carriage, food &c—the payment sometimes of 20 dolls a barrel for pork, all wrong. Mr. B's wife speaks highly of Mr. Garvin's qualities. Mr. B, highest opinion of integrity, purity & piety of Mr. C—at same time is sensible of his faults, wishes this conversation to be secret. Mr. B thinks Dr. M. & myself shd investigate the late affair.¹⁴

After a conversation with Mr. Beall he notes:

For want of foresight Mr. Beall¹⁵ thinks we have pd extravagantly for wood & shoes besides the other things mentioned. We must have the wood for one winter cut the winter before, on our own lands. The Mission has often pd Irwin 1.75 per pr for shoes wh cost him say 75 cts.¹⁶

There is a memorandum of a further conversation with Mr. Cadle in which:

Mr. Cadle stated to me that his own taste & judgment wld have led him to settle himself as a Miss^y in the midst of the Indians, but that here he had been obliged to act in obedience of orders,—the plan of the school, its location &c were settled by the Ex Come.¹⁷

Dr. Kemper began to appreciate some of the problems of the Mission for he notes under date of July 28:

This morn^g 5 Oneida boys ran away. One of whom had run away twice before since we have been here. We want these Oneidas because they are full bloods, & yet it will not I think do to go in pursuit of them every time. Ought we not to threaten they shall not come back — or at least write to the Chiefs & solicit their

¹⁴ Ibid; pp. 419-421.

¹⁵ Samuel W. Beall, a vestryman of the Green Bay Church.

¹⁶ Wis. Hist. Coll., Vol. XIV, p. 422.

¹⁷ Ibid; p. 426.

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interference to induce the parents when they run home to whip them & send them immediately back. Col. Boyd thinks the sickly appearance of many of the children is owing to the salt pork on wh they almost live.¹⁸

The Green Bay Mission had quite evidently aroused a wide interest among those whose thoughts turned to missionary work. In the Proceedings of the Board of Directors of May 13 and 14, 1834, there is listed a gift for this Mission from the American Tract Society of one thousand dollars and from sixteen societies or individuals in New York, Vermont, Connecticut, Massachusetts came articles having an aggregate value of \$702.40½ and "one plow." In the same proceedings appear the names of five scholars who, after being duly instructed in the fundamental doctrines of the Christian religion, were baptized and newly named. Hohopesha, a Chippewa became James Milnor; Potwawakam, Nankenoshenan and Shenaquiah, Menominees, became respectively John Michael Shatzel, Hobart St. Stephan and Mary Garetty, while a Sac girl, taken prisoner by Menominees and by them presented to Colonel Stambaugh, Indian Agent, became Anna Stambaugh.

On the twenty-sixth of July, Dr. Kemper, Dr. Milnor, Mr. and Mrs. Whitney, and Mr. Cadle made an excursion to Grand Kakalin (Kaukauna), a distance of eighteen miles, where they slept at Garvin's house,—Dr. Kemper and Mr. Cadle in one bed. A part of the way they traveled in a dug-out canoe which he describes as "somewhat alarming." They encountered mosquitoes in such

¹⁸ Wis. Hist. Coll., Vol. XIV, p. 426.

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swarms as the good Doctor had n'er felt or seen before, for two days later, he admits to his diary that "my neck, ears, face, legs and body yet show marks of the Grand Kakalin expedition."¹⁹ For Mrs. Whitney's album,—for in that day every lady had an album in which her friends were expected to versify their admiration—Mr. Cadle indulged his ingenuity at rhyming. Despite the cares and worries that beset him, there is a nice sense of humor in some of the four and thirty stanzas of our reverend poetaster from which we garner these:

O Father Fox, I give thee little thanks,
That thou with age, hast not in wisdom grown:
But shew'st, by playing cruel youthful pranks,
That thy wild oats have not yet all been sown.

Thou sendest forth, in most amazing swarms,
Mosquitoes raging like a moray flood:
Which do assail the legs and neck and arms,
And drink with ravenous thirst our dearest blood.

A thousand poisons in our skins do rankl',
We brush our faces and we stamp our feet,
We scratch our tender ears and rub our ankl',
We utter vain laments about the heat.

The boat does slowly creep along the bush's,
In midst of myriads of these little foes,
And tho' a blow a mighty number crushes,
The air is all alive with mosquitoes.

A friend²⁰ who journey'd from far famed New York,
Exclaimed, "This worse than th' Oneida wagon!
And to contend is truly harder work
Than great St. George had with the dreadful dragon."

¹⁹ Wis. Hist. Coll., Vol. XIV, p. 421.

²⁰ Dr. Milnor.

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From Sage Connect'cut, 'nother friend²¹ who came,
Through on her bugless, streamy and well drained lands:
And should he ever see again the same,
He ne'er would leave them tho' at church commands.

But Oh! the patience of female mind,²²
Which calmly looks at what distracted men
And can in woes unutterable find
A solace, like to that the rose doth len',
To thorns which pierce our tender fingers en'.

A log, in length about twelve feet or more,
In width but only 'bout a dozen inches,
Took in her freight close by the landing store,
And gave us close embrace and tender pinches.

We sat in Indian style, afraid to stir,
Our hands tight clasping to our trembling knees:
And if the Lady spoke, we answered "Sir,"
So much confused were all our faculties.

Our log was guided by a single paddle:
Nor more were needed, neither oars nor steam,
And yet we did not move as ducks do waddle,
But swift shot down the rapid Fox's stream.

Dr. Kemper's passing comments on Mr. Cadle and the problem of the Mission House have been given as from day to day he learned more of the situation in his contacts with Green Bay people. His final judgment was that Mr. Cadle was temperamentally too sensitive and in his really natural and proper desire to vindicate himself and restore the good name of the Mission he had fanned a flame which otherwise might have burned out. Before leaving for the East, Dr. Milnor read to the Mission family the report drafted by himself and

²¹ Dr. Kemper.

²² Mrs. Whitney.

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Dr. Kemper "All & particularly C & his sister appeared to approve of it."²³

Within the short period since his arrival at the Bay, with the task before him of creating and building up a religious and educational mission for the Indians, Mr. Cadle and his sister, who was equally devoted to the cause, had brought about the erection of a large group of buildings; they had drawn to them men like Ellis who were enthusiastic workers; they had won the esteem of the best of Navarino and of the official life of the garrison at the Fort and, despite the opposition of the Indians and half breeds, they had attracted to the School a really large group of children of the natives and mixed French population. The Federal government, usually niggardly to the extreme in fulfilling its treaty obligations with the Indians, was now lending moral support through its Indian agents who were co-operating in securing payments of financial grants from the Department. The one unfortunate incident of December 24, 1833, had precipitated upon the school and its overworked superintendent such an outbreak of criticism as to cause Cadle to feel that his further connection with the school was impossible. It must be remembered that he had felt that his strength was overtaxed, that he had resigned, and had been persuaded by the Committee in Philadelphia to return to his charge for the winter of 1833-34. There were troubles in the East whence funds were expected to carry this project to success. Times were hard and money was scarce.

²³ Wis. Hist. Coll., Vol. XIV, p. 440.

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Bills were unpaid and in arrears. Requests for funds were met by counter requests for further economies. The *Missionary Record* for July, 1834, tells us that:

In the month of March, the Committee on Domestic Missions were instructed to take into consideration the present condition and prospects of the Green Bay Mission, and to report whether it is not expedient to reduce it to the current means of the Society, also to correspond with the Rev. Mr. Cadle on the subject, and to request from him a plan for said reduction.

A letter was accordingly written, desiring Mr. Cadle to acquaint the Committee with the items of the annual expenses of the Mission and his opinion as to which of these could be dismissed or discontinued—likewise to inform them on what principle of selection the number of scholars could be decreased, and to make such other suggestions as to him might appear expedient, but as yet no answer has been received.

Mr. Cadle had withdrawn from the Mission February 5, 1834 but in view of the slowness of the mail service in the winter it is more than possible that at the time the Committee's letter was written, the word may not have reached them that Mr. Cadle had retired. The effect of their request for the curtailment of a work commenced on so grand a scale was to render futile the noble efforts of the Missionary and his assistants. The request of the Committee must have come at a time when Mr. Cadle was most cast down. What reply he made is not known.

In August the pamphlet attack of Joseph Dickinson²⁴ printed in Detroit appeared and Mr. Cadle forthwith sought counsel of his legal adviser, Henry S. Baird, as to whether the matter therein contained would be a proper foundation for a suit

²⁴ Wis. Hist. Coll., Vol. XIV, p. 488.

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for slander. Later in the year he sought to have the Standing Committee of the Diocese of Michigan²⁵ investigate charges he had made to Governor Porter that the Proceedings in the Justice Court of Louis Grignon were conducted without regard to usual legal procedure. He could not rest under what he felt was the stigma of inhuman treatment of his Indian wards.

Again the school called him and he writes to Colonel Boyd on September 2nd: "I renewed yesterday my attention to the school, but I have no hopes that I can do much good—I consider chiefly in opening it the fulfillment of a promise."²⁶ In another letter to Boyd written on December 8 he refers to his successor, the Reverend Daniel E. Brown, in describing the case of two Indian children of quarter Chippewa blood who probably could not be admitted to the school under the instructions given Mr. Brown.²⁷

Chapters in this history will reveal that after leaving the Mission Mr. Cadle took up other work in the Mission field. Such correspondence as exists today indicates that he held firmly to his intention to separate himself from the school. In a private letter to his personal friend, Dr. Kemper, he complains that his successor has been offensive to him and to the Executive Committee in his efforts to cultivate the friendship of Dickinson, the pamphleteer, and other persons who were openly enemies of the school.²⁸

²⁵ Ibid; p. 491.

²⁶ Ibid; p. 490.

²⁷ Ibid; p. 492.

²⁸ Wis. Hist. Soc. Kemper MSS. G 14, p. 95.

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Operating under restrictions probably necessarily imposed by the Board for financial reasons the school was reduced in numbers and importance. On April 4, 1836, Mr. Brown reported he had five assistants, of whom three were women and sixty-one scholars. On September 4, 1837, Mr. Brown wrote Louis Grignon that he had been directed to reduce the number of scholars as rapidly as possible to twenty-five and that he then had ten above that number.²⁹ Writing from the office of Domestic Missions at New York on June 1, 1838, Mr. Carder, Secretary, informed the Indian Agent that he has been instructed to proceed to Green Bay to take further measures toward bringing the school to a close. In a report to Boyd of September 29, 1838, Mr. Brown quotes an action of the Domestic Missions Committee:

"Resolved that it is expedient to discontinue the Indian Mission School at Green Bay at the earliest period when it can justly be done"³⁰ and that, accordingly, the staff will be reduced to three and the number of scholars limited to twelve.

Later the school was given the title of Wisconsin University of Green Bay and also that of Hobart University and sometime thereafter expired.

Immediately after Mr. Cadle's retirement from the superintendence of the Mission School in 1834, he found other mission work awaiting him for he remembered that the Oneida Indians who had settled about Duck Creek were Christianized and that the Reverend Eleazer Williams had been appointed as missionary to the Oneidas on August 6,

²⁹ Wis. Hist. Coll., Vol. XIV, p. 498.

³⁰ Ibid; p. 504.

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1828, and had regularly received his salary until July 1, 1831. According to his admiring biographer he bade his parishioners a curt farewell at the last service he conducted on September 18, 1833. The Committee had in mind this mission and it may be inferred that they called upon Mr. Cadle for information as to the Oneidas at Duck Creek for, in the Proceedings of May 14, 1833, they say:

Though it formed no part of the duty of the Rev. Mr. Cadle to act as a Missionary to the Oneidas settled at Duck Creek, yet that he was ever willing to render them ministerial services, and promptly obeyed every call that was made upon him to this effect, (notwithstanding his distance from their settlement, and the cares which were continually pressing upon him at home,) will appear from the following facts communicated by himself.

"That I have evinced some willingness to do good to the Oneida congregation at Duck Creek, the following narrative of my proceedings may perhaps prove; and if the number of times that I have preached to them, or administered the Holy Communion, be thought very small, it ought to be remembered that there was no good interpreter of religious discourses in the absence of the appointed Missionary at Duck Creek — that my cares at home were continual and pressing, and that I have ever promptly obeyed every call to perform any services that might be required of me by the Oneida people. Once I did fail in meeting an engagement to preach at that place, but the failure was occasioned by necessity alone. In February, 1830, I preached to the Oneidas, and administered the Lord's Supper to 18 persons. Another appointment was made in the spring of that year, I think at my own suggestion; but, on the eve of setting out to fulfil it, I was requested to defer my visit on account of the state of the roads. In October, 1830, I again preached to the Oneidas at Duck Creek, and administered the Lord's Supper to 19 persons. I preached to the Oneidas in December of the same year, and administered the Lord's Supper to 28 persons, baptized four children, and married one couple. In September, 1831, I was sent for to baptize a sick child at Duck Creek, to which place I went without delay, and there baptized two children that were ill. In the evening of the same day, after the performance of divine service by one of the

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chiefs, I preached a short discourse to a few persons gathered together, and on this occasion baptized two children. In January, 1832, I went twice to Duck Creek by request; in the first instance to baptize, and in the second to attend the funeral of a child. In the month of February last, I again preached at Duck Creek, married one couple, baptized two children, and administered the Lord's Supper to 20 Oneidas and 4 other persons. The whole number of Oneida children baptized by me is 17."

The tone of Mr. Cadle's letter almost suggests that he felt he was under an unjust criticism of neglecting some of the possibilities in his mission field.

From other reports³¹ made to the Board we learn that on July 7, 1833, Mr. Cadle preached to the Oneida congregation at Duck Creek, administered the Lord's Supper to sixteen communicants and baptized two children. On November 17 he again officiated, about a hundred Oneidas attending, of whom thirty-four received the Lord's Supper and four children were baptized. On Christmas Day he again preached, baptized one adult and three children, and administered communion to about forty persons. On one visit he married an Oneida couple. On February 2, 1834, he was again among the Oneidas, preaching and celebrating communion. In March he preached to the Stockbridge Indians at Grand Kakalin and on the 30th was again at Duck Creek where he preached and celebrated communion to his growing congregation.

After all his troubles at the Green Bay Mission, he found in Duck Creek peace and work to his

³¹ Proceedings of the D. & F. Missionary Soc. Vol. 25, No. 7, July 1834.

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liking. In a vein of happiness in work on September 2, 1834, he wrote from Duck Creek, which he humorously describes as "this seat of science and refinement" to his friend, Colonel Boyd, telling of the deaths of nine Indians which had occurred within a week as the result of exposure and hard drinking while at Green Bay. In another letter to Mr. Ellis he tells of a meeting with the Oneida chiefs who had asked him to remain among them and had offered him a salary of three hundred dollars a year. "I could have lived very happily" he says "at Navarino if no difficulties had occurred to me." He was then considering the Oneida chiefs' offer and adds "I certainly do not know where I shall labor during the winter." For his services at Duck Creek Mr. Cadle was paid \$350 by the Society.³²

In the autumn of 1835 the Reverend Solomon Davis of New York was sent by the Missionary Society to minister to the Oneidas. Owing to the lateness of the season, Mr. Davis was obliged to winter at Mackinac where his services were welcomed at the garrison.

³² While Mr. Cadle was performing his duties at Duck Creek, his sister was struggling with the conditions at the Mission School. In a letter from Brown at Philadelphia, Oct. 6/34 (Kemper MSS. G. Vol. 13, p. 96.) to Kemper saying that Van Pelt has a letter from Miss Cadle in which she says: "the cholera has made its appearance at the Mission and about 20 children have been attacked slightly with it and it has been very fatal in some families in the vicinity." Miss Crawford is going to leave and the Groom and Blacksmith have already done so. "All gone — Miss Cadle, she must be thronged indeed with duties and attendance on the sick." *Wis. Hist. Coll.* Vol. XIV, p. 501.

VI

Christ Church—Green Bay

Cadle's appointment to Navarino. Money for Christ Church raised. Completion of Cadle's ministry at Christ Church. Boundary dispute. Bishop Samuel McCoskry. Bishop Jackson Kemper.

Up to the time of the coming of Mr. Cadle, no Protestant Church had been established at Green Bay. On the occasion of the visit of Dr. Jedidiah Morse in 1820, he preached at the Fort. This is said to be the first Protestant Church service conducted in what is now Wisconsin.

It was during the incumbency of the Reverend Norman Nash that a "meeting of the Inhabitants of Green Bay"¹ was held at the office of Robert Irwin, Jr., on April 10, 1826, which was the Monday following the second Sunday after Easter. Mr. Nash, being present, stated the object of the meeting to be the organization of a parish. A vestry of seven was thereupon chosen. A. G. Ellis and Robert Irwin were appointed wardens and John Lawe and Robert Arndt were named as "a

¹ Wis. Hist. Coll., Vol. XIV, p. 451.

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committee to circulate a Subscription Paper for erecting a Church at Green Bay."²

The printed record shows that several meetings were held but apparently no minister was available and the movement languished. It had not been abandoned, however. In the Green Bay *Intelligencer* (Mr. A. G. Ellis' paper) of January 22, 1834, there appears a news item stating that

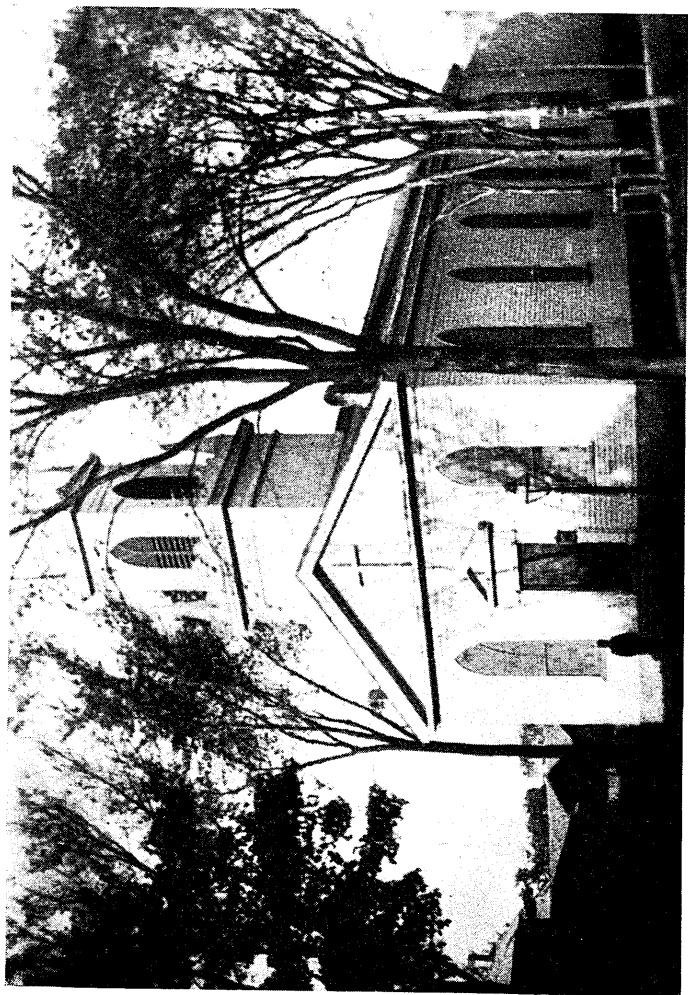
the services of the Episcopal Church have been performed in this Village, with slight intermissions, once on each Lord's day, by the Superintendent of the Green Bay Mission School, for nearly a year. About two months since, a Congregation was organized here, under the above name (Trinity Church) and Wardens and Vestrymen chosen.³

The article goes on to say that in August, 1825, an appeal had been made to the Executive Committee of the Domestic and Foreign Missionary Society which had constituted Navarino one of their missionary stations. In response to this appeal the Society had appropriated \$250 for the support of the missionary for the first year, in addition to which there had been raised by private subscription a further sum of \$220. As no missionary had yet been appointed, the Wardens and Vestrymen had passed a resolution thanking Mr. Cadle for his gratuitous services for the past season and inviting him to take the Rectorship of the Church. Whether he was rector or not, he saw to it that the "Corporation of Christ Church at Menomineeville should not become extinct"⁴ and

² Ibid; p. 452.

³ Ibid; p. 480. This is evidently a slip for in the other records the title appears as Christ Church.

⁴ *Wis. Hist. Coll.*, Vol. XIV, pp. 484-485. Letter to Col. Boyd, March 31, 1834.



OLD CHRIST CHURCH, GREEN BAY

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gave out notices for a meeting for the election of officers to be held that day, March 31, 1834 "at my room."

Early in 1835, Mr. Cadle had been relieved of his charge at Duck Creek by the coming of Mr. Davis, the newly appointed missionary. There is no record of what work he had in hand but from the fact that he had his room at Green Bay and that there was no one else to conduct services it may be inferred that he devoted his time to the service of Christ Church. Some members of the vestry had asked him to accept the rectorship. He was undecided. Here was work that he liked and people with whom he had had pleasant associations in the past and who evidenced confidence in him but on the other hand there were unpleasant memories. He could have been happy at Navarino, he wrote, had not untoward incidents occurred. After he had considered the question carefully, he decided that "it would be best for me to remove from Navarino"⁵ and asked that those who had invited him would not think him very capricious in now requesting to be released from an informal engagement he had made.

Although loth to accept a permanent position, Mr. Cadle was evidently prevailed upon by the Society to continue his ministry for, in their report of June 22, 1836, the Board state that in their desire to extend aid to the Church at Navarino they had on February 15 appointed as Missionary to Navarino "Rev. Richard F. Cadle, long a faithful and useful Missionary of this Society."⁶ Continu-

⁵ Ibid; p. 494. Letter to Col. Boyd, Oct. 14, 1835.

⁶ Proceedings of the D. & F. Missionary Soc., June 22, 1836.

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ing they say that in accepting the appointment Mr. Cadle has furnished "a journal of his labors for several months past, which shows that he was engaged, as he ever has been, diligently in the discharge of his holy office." There were then eleven or twelve communicants of the church who were worshipping in a schoolhouse the use of which they had only a part of the time. A church building was much needed and the ladies of the benevolent society had raised, by a fair in the previous September, the sum of seventeen hundred dollars toward the erection of a church estimated to cost about three thousand dollars.⁷

A subsequent report (June, 1837) showed that Mr. Cadle continued his labors at Navarino until April 1st and that the attendance upon services had been greater than at any previous period. The congregation had expected to build a church but their plan had to be deferred. The hope was expressed that Mr. Cadle would continue for a while longer, although it was known that he was seeking another station in the Wisconsin mission field.

The completion of Mr. Cadle's ministry at Christ Church is best told in a letter written at New York on July 3, 1837:

In the early part of April, I received an invitation from the Vestry of Christ Church, Green Bay, to continue connected with that church; which I respectfully declined accepting, from a regard for consistency, and from a belief that I could be employed elsewhere more satisfactorily to myself, and that the services of some other clergyman at Navarino would be more useful to the congregation in that settlement than mine could be. I have been happy in learning recently that the Vestry have concluded to build Christ Church in Navarino, and

⁷ Proceedings of the D. & F. Missionary Soc., June 22, 1836.

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that probably in a short time this good work would be commenced. This station is an important one, and is now requesting, at the hands of the Domestic Committee, the benefit of a supply. I would be much gratified if a suitable clergyman should be appointed to labor at it. The attendants on the services of the church are numerous. And I believe that, if the congregation at Navarino should shortly have the advantage of Missionary care, its growth would be rapid.⁸

From the early days of the Colonies there have been disputes between colonies or states as to their territorial possessions. Such questions have ordinarily been settled by agreements to abide by new surveys, acts of Congress or appeal to the courts. In one Wisconsin instance there arose a question of the territorial jurisdiction of a bishopric and into this controversy Mr. Cadle entered with zest, for the question involved the proper supervision and support of his work. To trace even briefly the history of how the boundaries of the five states formed out of the old Northwest Territory, created by the Ordinance of 1787, were determined would weary a present day reader whose only interest lies in how the successive apportionment of the Michigan-Wisconsin territory was accomplished. This may be best summarized in chronological order:

1. In 1834 Michigan included all of the present states of Michigan and Wisconsin and all that part of Minnesota lying east of a north and south line drawn from the headwaters of the Mississippi River to the Canadian frontier.

2. By an Act of Congress of June 28, 1834, there was added for temporary purposes to the territory just described all of what is now the

⁸ Proceedings of the D. & F. Missionary Soc., July 3, 1837.

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present State of Iowa and that part of North Dakota east of the Missouri and White Rivers.

3. By an Act of Congress of June 15, 1836, Michigan Territory was set up substantially as it now is and all that part of the former Michigan territory not so included became Wisconsin territory. In 1837 Michigan became a State.

4. By Act of Congress of August 6, 1846, Iowa was created out of the Wisconsin territory. Wisconsin was set off on its present lines by Act of August 6, 1846 and the remaining part of the Wisconsin territory became Minnesota and remained such until March 3, 1849, when the Territory of Minnesota was created by Act of Congress.

In those days when news traveled so slowly, the successive acts of Congress and the excitement incident to the political maneuverings of territorial conventions and legislatures left many intelligent persons so beclouded that some of the letters of the period are sadly mixed on the various points involved in these territorial controversies and the settlement of them.

When Mr. Cadle first went as a Missionary to Detroit he was the first clergyman of the Church in the Territory of Michigan. After Mr. Cadle left for the Mission Field at Green Bay other priests of the Church were assigned churches in southern Michigan and the need for a new bishop became apparent. The Reverend Samuel A. McCoskry was chosen for the new bishopric and he was consecrated at St. Paul's Church in Philadelphia July 7, 1836, as the Bishop of Michigan.

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It will be noted that the consecration of Bishop McCoskry took place about three weeks after the date when by Congressional act the Territory of Michigan had been set up within its present borders. Green Bay and all of Wisconsin were outside the boundaries of the newly established territory of Michigan, but had been within the limits of the former Michigan territory.

Here was a case of conflicting jurisdictions, for in 1835 Dr. Jackson Kemper had been elected as the first Missionary Bishop of the Northwest and had established himself at St. Louis as being approximately the center of his widespread bishopric. The Bishop and Mr. Cadle had much in common. In his earlier years, chiefly during vacation periods, Dr. Kemper had good experience as a border missionary in western Pennsylvania, Virginia, and Eastern Ohio. After his ordination and while serving as an assistant to Bishop White in Philadelphia, he had become intimately associated with the work of the Domestic and Foreign Missionary Society. When in 1831, Dr. Kemper became Rector at Norwalk, Connecticut, Mr. Cadle wrote him:

I heard with sincere regret of your intended removal from Philadelphia, and cannot but express my gratitude to you for the warm interest which you have ever taken in the welfare of this Mission. I am very sorry that the Executive Committee of the General Missionary Society of our Church will no longer have the advantage of your counsels & cooperation. But your's must have been a station of very great labour, from the extensive correspondence which you conducted, & the care & time which you must have devoted to the great variety of business that came before the committee. I cordially thank you for the close attention which you have always

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paid to the best interests of the Mission in which I am engaged; & I fervently pray that the good seed here sown may bring forth fruit abundantly.⁹

To which the Doctor responded:

I hope to prove in a few months that I am yet interested in the welfare of the Green Bay Mission.

The strong personal relation between these devoted churchmen is evident in the note of condolence written to Dr. Kemper on the death of his first wife:

Sleep, and a rest & refreshment from the sorrows of this world; a departure to be with Christ; a passage to the glories of the heavenly kingdom. For such an one we do not sorrow as those who are without hope, &, while the heart feels intensely the visitations of God's disconsolate¹⁰ wisdom, we are supported by trust in his mercy by the consolatory disclosures of his holy work, by the comforts of his grace and peace, & by the conviction that the separation will be short,¹¹ etc.

On the occasion of Mr. Cadle's trouble in the Mission School, Dr. Kemper and Dr. Milnor had been sent to the Bay to investigate. These sincere, frank, and understanding men must have had some real heart-to-heart talks on Cadle's oversensitiveness and his lack of Yankee thrift in business management. There is abundant evidence of this in the quoted comments in the Kemper Journals. It was with Bishop Kemper that Mr. Cadle made the trip to Kakalin which he celebrated in verse and so when the Doctor was elected as a bishop, Cadle wrote on October 20, 1835: "I rejoice at

⁹ Wis. Hist. Soc. Kemper MSS. G., Vol. 12, p. 12.

¹⁰ Probably a coined word by derivation meaning unaccountable,—not understood wisdom.

¹¹ Wis. Hist. Soc. Kemper MSS. G., Vol. 12, p. 74.

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your promotion, and wish that Wisconsin was to be your territory."¹² It was within a year thereafter that Michigan Territory was created and the question arose as to Episcopal jurisdiction. Logically, Mr. Cadle was correct in his opinion that the new territorial division had separated Christ Church from the Detroit See. We have none of the correspondence between the two bishops but the Bishop of Detroit held to his ancient rights and advised that any opposition should be calmly handled. Bishop Kemper wrote him:

As however I conscientiously believe yr claims to be unfounded you will expect me of course to advise the clergy of Wisconsin, to use your own words, "calmly yet firmly to oppose" those claims. Shall not interfere until dispute is settled, will advise, however.¹³

Mr. Cadle's comments to Bishop Kemper are none the less interesting:

and that while you abstain from delicacy from visiting Green Bay, the Bp of Michigan be required to abstain from the same until there is an adjustment of the difficulty.¹⁴

Bishop Kemper's attitude is still further set forth in the following letter to Mr. Cadle:

I shall rejoice if the arguments of Bp Mc C. convince you that you have been wrong. But the more I reflect upon the whole subject the more I am satisfied that he is not your Diocesan. — Not act til difficulty straightened out. — Nothing is clearer to my mind than that the clergy of Wisconsin have a right to organize themselves into a Diocese; and if so, you have a right to request what Bp. you choose to visit you. I have already

¹² Wis. Hist. Soc. Kemper MSS. G., Vol. 15, p. 26.

¹³ Wis. Hist. Soc. Kemper letter book, May 2, 1836—March 21, 1837. Letter dated Nov. 11, 1836.

¹⁴ Wis. Hist. Soc. Kemper MSS. G., Vol. 16, p. 129. Dec. 26, 1836.

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said I will serve you but the way must be clear; and if it cannot be I beg you will place yourselves under the supervision of Bp Mc C.¹⁵

The plight of the Church in Wisconsin is ably stated in a letter from the Rector, Wardens, and Vestrymen of Christ Church of Green Bay, dated May 31, 1836, and addressed to the Committee on Domestic Missions:

The Rector, Wardens, & Vestrymen of Christ Church, Green Bay, respectfully represent that in consequence of the formation of the Terr^y. of Wisconsin, which will be organized on the 3^d of July next, they will become separated, as they conceive, from the Diocese of Michigan, which will be limited by the boundaries of that State. A portion of the Territory of Wisconsin extends West of the Mississippi, & borders on the State of Missouri; and we are thus brought into contact with the diocese of Missouri over which the Right Rev. Jackson Kemper presides. We are anxious to have the benefit of his supervision; and we are fully persuaded that if the Gen^l. Miss^y. Soc^y. would allow him to extend his care to Wisconsin, great good would be done to the cause of the Prot: Ep: Church within this Territory. It is in our judgment of much importance that the foundations of the church should be laid simultaneously with those of the settlements of the country; and probably no other Bishop could so conveniently lend his aid to the effecting of such object throughout the entire extent of the Territory as Bishop Kemper could do. We pray therefore that the Territory of Wisconsin may be placed under his Episcopal jurisdiction.¹⁶

Mr. Cadle states his views more fully in a letter to the same Committee on December 26, 1836:

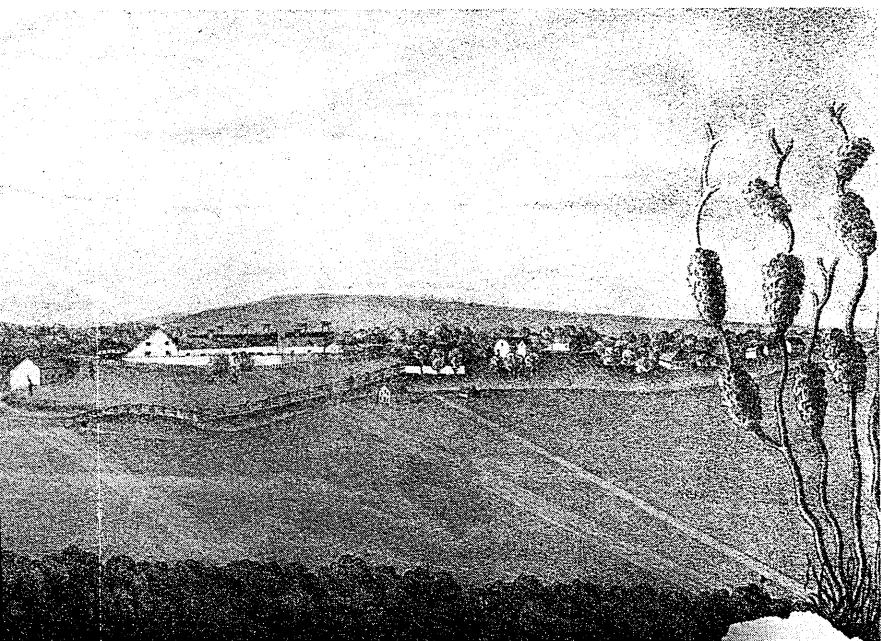
It is a matter of deep regret to me that, in consequence of a claim of the Bp of Michigan, as I understand it, to that part of Wisconsin which is east of the Mississippi

¹⁵ Wis. Hist. Soc. Kemper letter book, May 2, 1836—March 21, 1837. Letter dated Nov. 18, 1836.

¹⁶ Wis. Hist. Soc. Kemper MSS. G., Vol. 16, p. 30.



"NORTH EAST" VIEW OF FORT
Taken from a plat of Winnebago City situated on the Portage Ca



VIEW OF FORT WINNEBAGO
on the Portage Canal between the Fox and Wisconsin Rivers

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River, we cannot have this winter at least the gratification of a visit from Bp Kemper. He indeed, as I conceived, proves the claim to be unfounded; but he is unwilling to enter upon his duties as Bp of Wisconsin until a settlement of the controverted matter, proposing at the same time a reference of it to the decision of one or more bishops. It is true that when the Diocese of Michigan was formed * * * I promptly expressed my concurrence in the measure. * * * Such civil attachment was the only ground on which an ecclesiastical connexion was formed between Michigan Proper & the Region West of Lake Michigan; and when that civil link was broken, the ecclesiastical connexion necessarily ceased. * * * This point is forcibly urged by Bp Kemper. But according to the opinion of the House of Bishops at the Gen^l. Convenⁿ. in 1817, "the general constitution of the Church recognizes only a convention of the church in each State."

This principle applies to the case of the Diocesan of Michigan but does not to that of a Missionary Bp like Bp Kemper; * * * I freely confess that of all the clergy in the U. S. Bp Kemper would be my choice; and if, agreeably not only to my own convictions but to the opinions of individuals & bodies in whom the church reposes her highest confidence, the clergy of Wisconsin were authorized to apply for his services, I earnestly hope that we shall be sustained in the exercise of such rights. * * *¹⁷

It was for the purpose of organizing churches at other points that Mr. Cadle undertook the journey of which he wrote:

I visited Fort Winnebago in April last, in consequence of an invitation to such effect. While there I received an invitation from the officers to remain, acting as clergyman and teacher; while after due consideration, I felt obliged to decline. A Sunday School of about 16 children was superintended and taught at this fort by two ladies. If the former application for the services of a Missionary should be renewed, Fort Winnebago would furnish a field for great usefulness.¹⁸

¹⁷ Wis. Hist. Soc. Kemper MSS. G., Vol. 16, p. 129.

¹⁸ Proceedings of the D. & F. M. Soc. Dated—New York, July 3, 1837.

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He purposed to travel into the newly developing lead mining regions about Mineral Point and Cassville with a view to organizing churches which with Christ Church would form a Convention and be influential in obtaining a bishop of their own choice.

Ultimately the question of jurisdiction was settled in favor of Bishop Kemper and we find him in Green Bay in company of Mr. Cadle where on Sunday, August 12, 1838, he wrote to his daughter, Elizabeth Kemper:

Here I am still at Green Bay — and no boat — not even the prospect of one! all my plans I fear are broken up — I cannot even get to Madison for the Indiana convention! God's will be done. We have determined if possible to retrace our steps tomorrow altho the road for 50 miles is most horrible.

* * *

I have been pretty busy since I arrived here. Last Sunday at Green Bay (3 miles below there) I preached, administered the holy communion & confirmed — of whom two were from this school, a menominie girl and an oneida young Man, both of whom participated of the Lord's Supper the same morning. In the afternoon I preached at Depere a village 3 miles above the Mission & confirmed a lady Tuesday was devoted to the Oneidas on Duck Creek 12 Miles from here. I preached, confirmed the wife of the Missionary (a very interesting lady) and administered the Lord's Supper. It was delightful to see the females come up to the chancel, wrapt in their long blue cloth mantles, extending from the crown of the head to the feet. They looked so humble and reverential. I afterwards laid the corner stone of Hobart Church for them. A large body of them perhaps 60 sent me on my way to their settlement, and as many accompanied me some miles on my return; & when about to separate one of their chiefs made a speech — to which I returned an answer — he in oneida & I in english — all of us seated on horse back.

On Thursday I laid the corner stone of a church at Green Bay. But I must stop.¹⁹

¹⁹ Wis. Hist. Soc. Kemper MSS. G., Vol. 19, p. 125.

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It must have given Mr. Cadle a great feeling of pleasure and satisfaction to have welcomed his old friend and co-worker, Bishop Kemper, at Green Bay, when he came for the purpose of officiating at the laying of the cornerstone of Christ Church and the dedication of Hobart Church at Duck Creek. Two of the projects on which he had worked so faithfully had rooted themselves firmly in the life of the community and were now in safe hands. Knowledge of the progress measured by the building of these two churches must have compensated, to some degree, for the keen disappointment which he had felt over the failure of the mission school which had commenced so brightly and under such apparently favorable auspices.

VII

Prairie du Chien—Fort Crawford

Carver and Schoolcraft's description of Prairie du Chien. War of 1812. Cadle's coming to Prairie du Chien. Description of Cassville. Reports from Galena, Illinois. Building of Trinity Church. Trip with Bishop Kemper. Cadle appointed Post Chaplain at Fort Crawford. Description of Fort. Dissatisfaction—desire to resign. Bishop Kemper hints of Nashotah.

About Prairie du Chien, in the late thirties of the nineteenth century, hung the glamor of the Indian trade, the story of battle for its possession, the curious trade with the Scotch in Canada, and — still more recently — the discovery of lead, the stir of the Black Hawk War, and the pouring of new settlers into Southwestern Wisconsin.

To the newly created missionary field of which Prairie du Chien was the center Mr. Cadle came as its first missionary in December, 1837. He had spent that summer in the East and doubtless his assignment to this new field in the southwestern part of the territory of Wisconsin had been at his request. Certainly there is evidence that he was familiar with this section of Wisconsin as well as

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with that in the more immediate neighborhood of Green Bay.

The year before an invitation had come to him from the military officers stationed at Fort Winnebago at the portage between the Fox and Wisconsin rivers, in response to which he visited the Post and after carefully thinking over the offer made him, decided not to accept a position as chaplain and schoolmaster at the Post. In a letter to the Board written when on a visit to New York on July 3, 1837, he says:

While preparing for my journey to Fort Winnebago, I concluded to visit, if possible, Mineral Point and Carville.¹ In this resolution my principal object was to attempt the organization of congregations at these stations, with a view to their being represented at a Convention proposed by the Vestry of Christ Church, to be held at Green Bay on the 29th of May. I was also desirous of examining the Missionary stations in the Territory previously to my application for an appointment. I did not reach Carville but spent several days at Mineral Point. This latter place is said to contain six or eight hundred inhabitants, and there is a considerable population in the immediately adjoining country. Several persons expressed their wishes to me for the appointment of a Missionary. There are some Episcopalians in the village, and the number of persons disposed to attend public worship is large. The only congregation formed there (so far as my knowledge extends), is one of the Methodist Communion. I think that a clergyman of our Church would meet with encouragement in his labors at this station, and that the present is a favorable period for the establishing of the Church at it.²

What attracted Mr. Cadle to Prairie du Chien? Historic background? Environmental charm? No one can say, though his own letters bear witness to the fact that both had their appeal.

¹ Cassville.

² Proceedings of the D. & F. M. Soc. New York, July 3, 1837.

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Today few people know that an engagement of the War of 1812 was fought in Wisconsin. Few people know of the many other interesting incidents in the rich historic background of the villages which, in territorial times, were grouped about the junction of the Wisconsin and Mississippi Rivers and were known collectively as Prairie du Chien.

Prairie du Chien is an old town. Captain Jonathan Carver, traveling through this part of North America after the last French and Indian War to study for his king and country the possibilities of the vast domain so recently acquired from France, learned that, under warning from the Great Spirit, a band of Indians had abandoned their own country.

This people, soon after their removal, built a town on the bank of the Mississippi, near the mouth of the Ouisconsin, at a place called by the French, La Prairies les Chiens, which signifies the Dog Plains; it is a large town, and contains about three hundred families; the houses are well built after the Indian manner, and pleasantly situated on a very rich soil, from which they raise every necessary of life in great abundance, I saw here many horses of a good size and shape. This town is the great mart where all the adjacent tribes, and even those who inhabit the most remote branches of the Mississippi, annually assemble about the latter end of May, bringing with them their furs to dispose of to the traders. But it is not always that they conclude their sale here; this is determined by a general council of the chiefs, who consult whether it would be more conducive to their interest, to sell their goods at this place, or carry them on to Louisiana, or Michillimackinac.³

Schoolcraft, a more exact scholar, tells us that "Prairie du Chien does not derive its name from

³ Captain Jonathan Carver's *Travels*. Boston, 1797, p. 31.

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the dog, but from a noted family of Fox Indians bearing this name, who anciently dwelt here."⁴

There is probably no better description of the old town than the one written by John Marsh to his father:

About two hundred years ago, and not very long after the French had begun to settle in Canada, those enterprising people had penetrated through all the Great Lakes, and established trading forts and Jesuit religious schools at Mackinaw and Green Bay. From their establishments at the latter place, six daring Frenchmen ascended the Fox River to near its source, and across the Portage and down the Wisconsin to the Great River as it was then called. Near the mouth of the Wisconsin were several large bands of Indians, and the Frenchmen found no difficulty in loading their bark canoe with beaver skins for a few small articles of merchandise. These traders, as may be supposed, returned the next season, and some established themselves in the Indian village on the Prairie just above the mouth of the river, and where this village now stands. These men took them wives of the daughters of the land, and their descendants are now the inhabitants of this place. Many more Canadians soon established themselves here, and as there were no white women they commonly married Indian women. The Indian trade was much more attended to than anything else, and they cultivated only as much land as would just support them. About one fourth part of the inhabitants are pure French, and the others have more or less a mixture of Indian blood. — Many of the Prairie's principal inhabitants are of this class.⁵

The old French fort, which was named Fort Nicholas, had been abandoned after the French and Indian War. During the War of 1812 the location was considered of so much importance that General William Clark, Commander of American

⁴ Henry R. Schoolcraft's *Mississippi*. Philadelphia, 1855, p. 167.

"Prairie des Chiens is surrounded by numerous Indian tribes, who wholly depend on it for their supplies. It is annually visited by at least six thousand Indians."

Wis. Hist. Coll., Vol XI, p. 250.

⁵ George D. Lyman's *John Marsh, Pioneer*. New York, 1933, p. 105.

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forces in the Upper Mississippi country, sent Lieutenant Joseph Perkins from St. Louis with a hundred and fifty volunteers with ammunition and a gunboat to the site of the old fort. This force worked up stream and built a stockade which they named Fort Shelby. The British forces, then victorious at Detroit and Mackinac, attempted to repossess the great fur country and accordingly sent a force of Indians and French from Green Bay under command of Colonel William McKay. The attack was so furious that the protecting gunboat with its ammunition slipped her moorings and escaped. Lieutenant Perkins surrendered and the Fort was renamed Fort McKay. This was in itself an unimportant engagement, nevertheless, but for the subsequent provisions of the Treaty of Ghent (1814) it might have been a key position for British domain.⁶ In any event, the engagement gives Wisconsin a place in the story of the War of 1812.

Another incident had served to bring the "Prairie" a commercial prominence. When Lord Selkirk brought his pioneering Scotch Highland farmers to settle the grant he had obtained for them from the Hudson Bay Company along the Red River of the North, they arrived just as winter was setting in. Following the advice of the French metis, they moved over the boundary line in order to get buffalo meat for their subsistence until they could plant and harvest crops. Their plantings of 1818 and 1819 were devoured by grasshoppers and, being out of seed, they sent a

⁶ Louise Phelps Kellogg's *The British Regime in Wisconsin and the Northwest*. Madison, 1935, Chapter 20.

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small number of their party to Prairie du Chien to buy a supply. The relief party left in February traveling on snow shoes a thousand miles, bought seed wheat, barley and peas, and with boatmen hired at the Prairie worked up the Mississippi and Minnesota Rivers, portaged into the Red River and floated down stream to reach their settlement in time for spring seeding. As a result of this expedition there sprang up a trade between the Selkirk colony and the Prairie where agricultural products found a ready market.

To this frontier country on the Mississippi came Mr. Cadle as its first missionary. Let him tell the story of his coming:

Cassville, Grant Co., Dec. 2, 1837.

Your favor of October 11th last, reached me at Galena, Illinois, on the 7th of November; where I had arrived by the way of the Ohio, and Mississippi rivers, on the 1st ult. At St. Louis I had the pleasure of seeing Bishop Kemper, from whose future visits to the Church in Wisconsin, the best results may be anticipated. Leaving Galena on the evening of the 7th of November, and stopping a short time at Dubuque, distant from it by water about twenty-five miles, and on the following day at Cassville, thirty miles above Dubuque, but on the eastern side of the Mississippi, I reached Prairie du Chien on the 8th ult., which is thirty miles above Cassville. It had been my intention to delay writing to you until I could prepare a report in full; but, as I cannot travel when I will, and fear that if I should defer preparing a communication to the Domestic Committee until I shall have visited the several places which I have had in view, I might delay longer than was proper, I have concluded to submit to you a report in part of the encouragements to the establishing of the Church in this portion of the Territory of Wisconsin. In this letter, I will confine myself to a description of Prairie du Chien, Crawford Co.

This place is in latitude $43^{\circ} 5' N.$, and in longitude $W.$ from Washington, 14° . The prairie, on which the settlement is built, is 8 miles long, & from three-fourths of a mile to 2 miles wide. On the east the view

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is limited by a range of bluffs, the estimated height of which is two hundred and fifty feet. These are intersected by many ravines, some of which form the beds of diminutive streams. The bluffs on the western shore of the Mississippi correspond in height with those on the eastern side of that river; while in general there is no prairie intervening between their base and the river. The settlement commences about two miles above the mouth of the river Wisconsin, and from its southern to its northern extremity is four miles. It consists of four villages. The first, on ascending the Mississippi, is one recently begun to be built, but where there are upwards of twenty buildings under contract. At the distance of a mile from the site of this settlement is Fort Crawford, built for eight companies, but garrisoned at present by two companies of the fifth Regiment of Infantry; and adjoining the village is a place locally distinguished by the name of St. Friol, containing the Indian Agency House, the Post-Office, and the Court-House for the county of Crawford. The settlements above described, consist chiefly of an English population. About a quarter of a mile from the upper part of St. Friol is the old settlement of Prairie du Chien, which, in high stages of the Mississippi river, is insulated from the rest of the Prairie, and the site of which, in the present state of that river, is a peninsula. This village is more compact than the other settlements, contains an establishment of the American Fur Company, and is settled principally by a French population. Still farther north is another settlement called the Middle Village, the population of which is also chiefly French. All these villages bear the general appellation of Prairie du Chien. In addition, a few families are settled at the mouth of the Wisconsin river, a few east of the eastern bluffs, and a few west of the Mississippi, on Turkey and Yellow rivers; the former of which runs within fifteen miles south of Fort Crawford, though it enters the Mississippi a mile or two above Cassville, and the latter of which enters that river, eight miles north of that Fort. The whole population of Prairie du Chien is from ten to twelve hundred persons, one third of whom may be estimated as English and Protestant. Of the Protestant population the Methodists are the most numerous, this denomination having about thirty communicants; next in numbers are the Presbyterians, having about twenty or twenty-five communicants; and the number of persons attached to the Protestant Episcopal Church is estimated at from ten to twenty. Divine service is performed at the Prairie once a fortnight, by a Presbyterian minister who resides on Yellow river,

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and superintends a school for the benefit of the Winnebago Indians; and on the Sunday when he is absent, the Court-House, the place of public worship, is occupied by a Methodist minister. A Methodist minister is resident at the Prairie. A school for the benefit of the French children is taught in the Middle Village, by a teacher of the Methodist denomination. The foregoing is a brief description of the present state of Prairie du Chien. It may be added, that its prospects of growth and prosperity are encouraging. Taking into consideration the advantages furnished by its vicinity to the junction of the Mississippi and Wisconsin rivers, by the sale by the Sioux Indians of all their lands east of the former river, by the sale by the Chippewas of their lands as far as 46° N. latitude, and by the asserted sale to the United States of the country in the possession of the Winnebagoes, a portion of which districts is valuable for agricultural purposes, and a portion on account of lumber and minerals, in connexion with the healthiness of the climate of that settlement, the richness of the soil of the Prairie, and the pleasantness of the sites of the several villages which it contains, I am led to believe that its advancement will be rapid, and that in importance, Prairie du Chien will be unexcelled by any town in Wisconsin Territory, on the eastern bank of the Mississippi.

I remained at the Prairie from the 8th to the 21st of November. By invitation I preached there in the Court-House on the morning of Sunday, the 12th of November, to a large congregation. I preached in the same place on the morning and afternoon of Sunday, the 19th ult. Agreeably to public notice given, a meeting was held on the 20th of November, at the Hospital of Fort Crawford, to consider the expediency of organizing a congregation. This object being approved of, a constitution was adopted, the name of Trinity Church was selected, and a vestry was elected. The vestry consists of two wardens, and four vestrymen. At a meeting of the vestry, a letter was addressed by them to Bishop Kemper, requesting the favor of a visit from him, and making known their wishes for the erection of a church. It is understood that a lot of ground will be given by the trustees of the Prairie du Chien Land Company, for the erection of an Episcopal Church. May I recommend that Prairie du Chien be made a Missionary station?⁷

⁷ Proceedings of the D. & F. M. Soc. February, 1838.

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Within a week this recommendation was followed with a similar one for the village of Cassville. Mr. Cadle's report follows:

December 7th, 1837.

In my report of the 2d inst., I gave an account of the condition and prospects of Prairie du Chien: in the present communication I attempt a description of Cassville and its vicinity. I arrived at this village on the 25th ult. and preached in it on the morning and afternoon of Sunday, November 26th, and on the morning of Sunday, December 3d. A congregation was organized and on the 4th instant, at this place, by the name of St. Paul's Church, and a vestry chosen. The secretary of the vestry will, by order of the vestry, write to Bishop Kemper, informing him of the organization of St. Paul's Church, and soliciting the favor of a visit from him. I respectfully suggest to the Domestic Committee, the expediency of making Cassville a Missionary Station. This village is situated in Grant county, on the eastern bank of the Mississippi, about thirty miles south of Prairie du Chien, and about fifty miles west of Mineral Point. The river is a little more than half a mile wide, and the view of it contributes chiefly to the beauty of the site of this town. The town is built upon a prairie, four or five miles long, from a quarter of a mile to three fourths of a mile wide, and elevated about ten or twelve feet above the utmost height to which the Mississippi ordinarily rises. The prairie on the east is bounded by bluffs exceeding two hundred feet in height, but broken by deep and wide ravines which allow an easy access to the interior of the country. The population may be estimated at two hundred and fifty persons, or including that of the whole prairie, at three hundred. No minister of any denomination resides at this village; but a Methodist minister preaches in it once a fortnight; and during the last summer the Presbyterian minister, who is stationed above Prairie du Chien, visited it several times. The number of communicants of the Presbyterian denomination at Cassville is said to be about twelve, and that of Methodist communicants to be somewhat larger. The number of persons attached to the Protestant Episcopal Church in Cassville and the adjoining country, is probably from ten to twenty, and to these there will be accessions of some Episcopal families in the course of another year. A room in a large hotel not yet finished, is offered by the owner, one of the proprietors

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of the town, for use as a place of public worship during the winter. I have understood that a subscription paper was circulated a year or two ago, for the erection of an Episcopal Church at Cassville; but, as some of the signers have died, and some have removed to other parts of the Territory, the accomplishment of this object will require the making of renewed efforts. A lot of ground will be given by the proprietors, whenever the vestry shall be prepared to enter upon the work of building a house of worship. Of the several settlements at no great distance from Cassville, in some of which are persons belonging to the Episcopal Church and who attend its services in that town, I have received the following description. There is a small settlement commencing at the distance of two and a half miles from the village, and terminating at the distance of five miles. There is another, and an extensive one, about midway between Cassville and Prairie du Chien, called Blake's settlement. On the route from Cassville to Galena, at the distance of sixteen miles from the former place, is the Hurricane settlement, which is a large one. There is also a settlement eight miles distant, in an easterly direction, on the road to Mineral Point, which is small and consists principally of a mining population, and which is distinguished as the Bee-town settlement.— And west of the Mississippi there is another settlement on Turkey river, commencing at the distance of half a mile from its mouth. The advantages possessed by Cassville⁸ in its situation, in the enterprising character of its proprietors, and in the fertility of the country with which it is connected, induce the opinion that it will eventually attain to considerable growth and importance, and that it offers sufficient encouragement to exertions for the establishing of the Protestant Episcopal Church in it.⁹

Mr. Cadle's first month in his new field had been given over to a survey of the two principal settlements—Prairie du Chien and Cassville—and now, although the coldest time of the winter had

⁸ The settlement at Cassville commenced in 1826 as the result of a land speculation in which Governor Garrett Vasseher Denniston was a leader. A town site company was organized; a grand hotel, the Denniston House, was built, and after the organization of the Territory was brought about, Cassville became contestant against other leading towns for the location of the State Capitol. (Joseph Schafer, *The Wisconsin Lead Region*, Madison, 1932, pp. 194-195.)

⁹ Proceedings of the D. & F. M. Soc. Feb. 1838.

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come when travel was always difficult, Mr. Cadle continued his study of the region, going from place to place, preaching and looking forward to the organization of churches in the rapidly settling lead region. His next report is dated from Galena, Illinois, on New Year's Day of 1838.

Galena, January 1, 1838

In addition to reports recently forwarded by me, I respectfully state that I preached at Cassville in the morning and afternoon of Sunday, December 10th, and in the morning and afternoon of Sunday, December 17th, last. I left Cassville on the 19th ult., and remained a week at Lancaster, about 22 miles distant from it in an easterly direction, and which is the seat of justice for the county of Grant. This village began to be settled last spring, and has the promise of growth, though now very small, consisting only of about five or six houses. Within a circuit of five miles there are estimated to be about forty families. I preached at Lancaster once on Sunday, December 24th, and once on Christmas day, on each occasion to about fifty or sixty persons. A few persons are residing in that place or in its vicinity, who have been trained in, or are attached to, the Protestant Episcopal Church. A donation of a few Prayer Books would advance the cause of the Church in that settlement, and could there be fifty Prayer Books appropriated for the use of the congregation at Prairie du Chien, the interests of the Church there would be largely promoted. I preached at Galena on the afternoon of Sunday, December 31st.¹⁰

The next report is from Prairie du Chien:

Prairie du Chien, March 27, 1838.

When I last wrote I was in Galena where I had gone for the procuring of my baggage, left there in November. On Sunday, January 7th, I preached twice in that town at the request of the Rev. Mr. Gear. I embraced the first opportunity which presented itself of proceeding from thence to Prairie du Chien, which did not occur until the 12th of January. I arrived at Prairie du Chien on the 14th of that month, but was disappointed in not being in time for the holding of

¹⁰ Proceedings of the D. & F. M. Soc. June, 1838.

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public worship on that day. My services subsequently to that date, on Sundays, have been usually in the morning at Fort Crawford, and in the afternoon at the court-house. On Ash Wednesday, February 28th, I preached in the morning at the court-house: also in the morning of the 18th of March. At this time I administered the Lord's Supper to twenty persons. The congregation is usually small when service is held in the hospital of Fort Crawford, as in the morning other services are held in the court-house, which is nearer the centre of the Protestant population. But it seemed to me very desirable to have two services on Sundays, and also a room appropriated as a place of Episcopal worship, where the principles of the Church could be inculcated and enforced with less reserve than in the presence of a mixed congregation. In this respect my wishes have been met and gratified. The attendance on Sunday afternoons at the court-house is generally large, being that of a part of the three Protestant congregations of this settlement. I administered the Lord's Supper there in agreement with an invitation given to me to such effect by the Presbyterian minister, who is stationed in this vicinity, and to whom the use of the building belonged that morning. The number of Episcopal communicants at Prairie du Chien is three. The number of baptisms during the last quarter, being those of children, is five. The want of Prayer Books would have been severely felt, but for the liberality of a member of Trinity Church, who furnished a considerable number for the use of the congregation.

I propose leaving this place for a few weeks, by the first opportunity after the first of April, in order to visit Cassville and other settlements in Grant County.¹¹

Upon April 1st the Committee voted that Mr. Cadle should live at Prairie du Chien and fixed his salary at four hundred dollars a year commencing January first. His June report tells of initial steps toward the building of an Episcopal Church in Prairie du Chien.

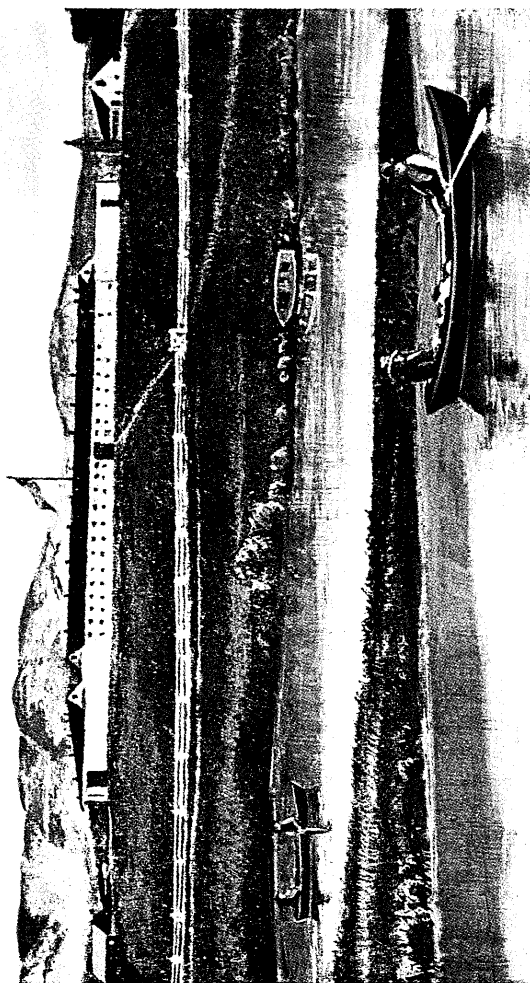
Prairie du Chien, June 25, 1838.

I have preached twice at Mineral Point, the seat of justice for the county of Iowa, a town supposed to contain about seven hundred inhabitants, and which is fifty

¹¹ Proceedings of the D. & F. M. Soc. June, 1838.

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miles distant from Cassville and forty miles distant from Galena. I preached on Sunday, the 29th of April, in the afternoon, in a school-house at Dubuque, on the western bank of the Mississippi, and the seat of justice for the county of Dubuque; where I also officiated on Sunday, May 6th, preaching in the morning of that day by invitation, in the house of a member of the Baptist denomination. This settlement is in that part of Wisconsin territory which is on a line with the northern boundary of Illinois. It is built on a dry and slightly elevated prairie, the height of which above the river may be estimated at from ten to thirty feet, the length of which is from two to three miles, and the breadth of which varies from less than a quarter to three-fourths of a mile. The extent of the town is about three-fourths of a mile, and it is conjectured to contain from fifteen hundred to two thousand inhabitants. Beyond the bluffs, which form the western border of the prairie on which the town is built, and which rise to the height of about three hundred feet, there is supposed to be a population of four or five hundred persons within a circuit of four miles. A Roman Catholic church has been erected in the settlement and a Presbyterian meeting-house has been begun to be built, but it is still uninclosed, and the work of building has been suspended. The Roman Catholics form a large portion of the inhabitants of Dubuque; and of the Protestants, the Methodists are the most numerous religious body, and alone have regular public worship. There is a number of persons residing in this town who belong to, or who prefer the Protestant Episcopal Church. This settlement has derived its name from Julien Dubuque, who in the year 1788, obtained from the Fox Indians, permission to work the mines contained in an extensive tract of about seven leagues on the Mississippi, and extending three leagues into the interior, including the site of the present town of Dubuque. The age of this town is five years; the region west of the Mississippi, of which the county of Dubuque is a part, having been ceded by the Sac and Fox Indians in 1832, and having been taken possession of by the government of the United States in June of the following year. Its distance from St. Louis is upwards of four hundred miles. The country adjacent to the settlement is said to possess equally great advantages as an agricultural and as a mineral district. It seems very desirable that the Episcopal Church should be established in this town, which is, I believe, the largest in the territory west of the Mississippi, and where, I have no doubt, encouragement would be given to the labors of a clergyman of our com-



FORT CRAWFORD
Courtesy of the Wisconsin State Historical Society

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munion, and perhaps some additional weight is lent to its claims to notice, and to some other places similarly situated, (among which Burlington may be mentioned) by the consideration that a new territory will, as it is judged, be soon formed of the western part of Wisconsin, and that probably there will be large accessions to its population within a short period.

Some efforts have been made here for the building of an Episcopal church. As yet about \$450 have been subscribed for this object. The cost of materials and the high prices charged for labor, forbid me, however, to hope for any results from this attempt, (although two or three times the amount subscribed could be collected,) unless the plan of the church should contemplate a very small building to be erected in the plainest manner possible, which would indeed meet my views and wishes.¹²

In the summer of 1838, Bishop Kemper made a trip through Wisconsin on which he was accompanied by Mr. Cadle and the Reverend E. G. Gear, Missionary at Galena, Illinois. The Bishop seems to have been favorably impressed with Prairie du Chien for in a letter written from there on July 23 he suggests settling there or near that region with his family.¹³ Mr. Cadle's report of his summer work with the Bishop, which is dated from Prairie du Chien September 28, 1838, is given in detail and reflects the enthusiasm born of well supported work. It also forecasts the change by which Mr. Cadle becomes chaplain at Fort Crawford.

Prairie du Chien, Sept. 28, 1838.

In presenting to the Domestic Committee this present report, I am happy in being able to make mention of the various services of Bishop Kemper, and of several clergymen within the Territory of Wisconsin, while I state such as I myself have performed. I preached on Sunday, July 1st, in the morning and after-

¹² Proceedings of the D. & F. M. Soc. Sept., 1838.

¹³ Wis. Hist. Soc. Kemper MSS. G., Vol. 19, p. 111.

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noon at the hospital of Fort Crawford; on Sunday, July 8th, in the morning and afternoon at the court-house for the county of Crawford, and on Sunday, July 15th, in the morning and afternoon at the hospital of the Fort. Bishop Kemper and the Rev. Mr. Gear, of Galena, arrived at Prairie du Chien on the 20th of July, and in the afternoon of the following day the former preached at the court-house, after prayers read by the latter. Mr. Gear read morning prayers on Sunday, July 22d, at the hospital of Fort Crawford, and the Bishop read the litany and ante-communion service, and preached and administered the holy communion; in the afternoon Bishop Kemper read the service and preached at the court-house. In the evening of the 23d of July, Mr. Gear read prayers and preached at Cassville, Grant co.; and in the morning of Tuesday, July 24th, after prayers by Mr. Gear, the Bishop preached in that village, and administered the Lord's Supper to two persons in addition to the clergy that were present. In the afternoon of Thursday, July 26th, Bishop Kemper preached, after the reading of prayers by Mr. Gear, at Mineral Point, Iowa county. On Sunday, July 29th, Mr. Gear read the morning service, and the Bishop preached at Madison, Dane co., the capital of the Territory of Wisconsin; and in the afternoon I read prayers at the same place and the Bishop preached. On Tuesday, July 31st, Mr. Gear read morning prayers at Fort Winnebago; I baptized an infant, and the Bishop confirmed one person, and preached. On Sunday, August 5th, the Rev. Mr. Carder and Mr. Gear read morning prayers in the Methodist meetinghouse at Green Bay, and Bishop Kemper confirmed six persons, preached and administered the holy communion. In the afternoon Mr. Gear officiated in Green Bay, and the service having been read at Depere by the Rev. Mr. Carder and myself, the Bishop preached there and confirmed one person. In the evening I read prayers in a school-house in Green Bay, and the Rev. Mr. Carder preached. On Tuesday, the 7th of August, the Bishop visited Duck Creek and on his way was met by thirty Oneidas on horseback, who escorted him to the church. The morning service was read at Duck Creek by Isaac Cyrus, an Oneida Indian, Mr. Davis' health not permitting him to perform it; the Rev. Mr. Brown read the baptismal service, and the Rev. Mr. Davis baptized a child; the Bishop confirmed one person, preached and laid the corner stone of Hobart church, on which last occasion Mr. Gear read a passage from the scriptures and I delivered a brief address. On Thursday, August 9th, Bp. Kemper laid the corner stone of Christ church,

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Green Bay, the Rev. Mr. Carder reading a portion of scripture, and the Rev. Mr. Brown delivering an address. In the afternoon a meeting of the trustees of the Wisconsin University at Green Bay was held at the Mission House; and in the evening Mr. Gear read prayers and the Bishop preached in the school-house at Green Bay. The Bishop read the service and preached in the same place on the evening of the following day. Mr. Gear read prayers on the morning of Sunday, August 12th, in the Methodist meeting-house at Green Bay, and Bishop Kemper preached. In the afternoon Mr. Gear officiated in Green Bay, and the Bishop preached in Depere, after the reading of prayers by myself, and the administration of baptism by Mr. Brown. Mr. Carder on this day visited Duck Creek. Early in the morning of the 13th of August, Bp. Kemper, Mr. Gear, and myself left Green Bay, and on the evening of the 15th we reached Fort Winnebago. Bp. Kemper and Mr. Gear left that fort on the 16th of August for Galena, and I concluded to remain at it for several days, with the Bishop's consent. I preached in the morning and afternoon of Sunday, August 19th, at Fort Winnebago, and baptized on that day three children and two adults. I preached twice at Madison on Sunday, August 26th, a town containing 17 families and having the promise of a rapid growth. On Sunday, Sept. 2, I preached in the morning at Mineral Point in the court-house for Iowa co., and would have preached also in the afternoon, had I not understood that a Methodist clergyman was expected to officiate there at that time. On Sundays, Sept. 9th, 16th, and 23d, I preached twice at Fort Crawford. I distributed on this journey as many prayer-books and tracts as I could conveniently carry with me, and, before undertaking it, I put up fifty prayer-books, and a large one for the reading desk, for the use of Cassville, which I learned, on my return on the 8th inst, had been received by the vestry of the church in that village. I received an appointment on the 10th instant as chaplain at Fort Crawford, given to me by the council of administration with the approval of General Brooke, the commanding officer. If this appointment should not be confirmed, I should be happy to continue in the service of the Domestic Committee. If it should be approved of by the Secretary of War, it would give me pleasure to serve the Committee in any way in my power, and, though deriving my support from another source, to make quarterly reports to the Committee, if they so please, as heretofore.¹⁴

¹⁴ Proceedings of the D. & F. M. Soc. Dec., 1838.

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It was after their return from the long journey through Wisconsin that Mr. Cadle learned from Mr. Suydam at Madison that Bishop Kemper had been elected Bishop of Maryland. He at once wrote his Bishop advising strongly against the acceptance of this position comparing that see with a petty principality and the West to an "Empire." In a subsequent letter Mr. Cadle expresses his gratification with the Bishop's refusal of the Maryland election.

After parting with Bishop Kemper the latter part of August, Mr. Cadle, always on the move, officiated one Sunday at Fort Winnebago, one at Madison, and one at Mineral Point.

It was in his life along the westward moving frontier and more especially at Fort Howard, that Mr. Cadle had become acquainted with the Army. It is sufficiently evident that he was liked among the people of the Army service from his oft repeated visits to the Garrison at Green Bay, the invitation to accept a chaplaincy with teaching work at Fort Winnebago, and now from the appointment to which he had been recommended by General Brooke. "Life at Old Fort Crawford," says its historian, Bruce Mahan:

was, indeed, a mosaic of many parts. Visitors to the post invariably mentioned the friendly hospitality of the garrison and the unfailing courtesy both of officers and men. That meticulous attention, too, was given to military regulations at Fort Crawford * * *. The coming and going of troops, menial tasks changing with the seasons, high adventure on trips into the Indian country, the arrival of recruits, drill and inspection, dress parade and fatigue duty, dances and theatricals, hunting and fishing, work and play — all these filled the

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days, and months, and years of a very human garrison at this distant outpost of civilization.¹⁵

The Missionary Society hastened to assure Mr. Cadle that they did desire his services at such times as he could spare and requested that reports be made to them, as he had volunteered to do if they wished. In writing them on December 26, 1838, Mr. Cadle enumerates the services he had conducted at Fort Crawford and other services which with the sanction and approval of General Brooke, he had held at the Court House.

In all my services at the Fort, there are always some of the people of the settlement of Prairie du Chien present. The room set apart for public worship, has been furnished, by the care of the commanding officer, with a suitable desk for the performance of divine service, and with every accommodation, inviting the attendance of the citizen as well as the soldier. In October, I married a couple in the settlement of Prairie du Chien, and in the present month I attended the burial of a soldier of this garrison. Since the early part of November I have attended a small Sunday school in the Fort.¹⁶

On the first of April, Mr. Cadle again reports to the Society of the regular services he has conducted as Post Chaplain at one of which on Easter Day, the Reverend E. G. Gear preached for him. He was solicitous lest his parishioners having much done for them by the general organization should be unmindful of their obligation to others. On Easter day he

made a collection for a two-fold object, viz. in aid of Domestic Missions, and of the New-York Bible and Common Prayer Book Society. The reasons for proposing this measure I stated to the congregation on the

¹⁵ Bruce E. Mahan, *Old Fort Crawford and the Frontier*, Iowa City, 1926, p. 265.

¹⁶ Proceedings of the D. & F. M. Soc. March, 1839.

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preceding Sunday. Those inducing me to ask contributions for Domestic Missions do not need to be alluded to here; but I mentioned, in relation to the latter object, that during the last year, a donation of fifty-one prayer books had been received for the use of this place, and principally from, as it was believed, the N. Y. B. and C. P. B. Society; that compensation was not of course expected, and that I did not design to suggest that it should be made; but that there was a propriety in our presenting to this society an offering, however humble, as a testimonial of our thankfulness and of our interest in the promotion of the benevolent objects studied.¹⁷

Mr. Cadle's two next published reports (Jan. 1, 1840 and July 1, 1841) refer to his accustomed services at the Fort, occasional services elsewhere and of special services of baptism and burial. He strongly pleads the necessity of supplying the vacancy at Galena caused by Mr. Gear's acceptance of the position as Post Chaplain at Fort Snelling. His last report is written at Buffalo enroute for New York and he adds "On the last Sunday in June (the 27th) I officiated for a large congregation on board of the steamboat Missouri, immediately after its departure from Mackinac and entrance into Lake Huron."¹⁸

In his correspondence with the Board, Mr. Cadle had advised as to the Church at Galena. He had also studied the Dubuque situation in which he felt that the Roman church was acquiring too strong a hold and that an Episcopal Church should be established as a rallying point for Protestantism. Mr. Cadle had the confidence of his Bishop and of the Board. He had been successful in organizing little churches at Cassville and Prairie du Chien and had visited Madison, Mineral Point, Lan-

¹⁷ Proceedings of the D. & F. M. Soc. June, 1839.

¹⁸ Ibid; Sept. 1841.

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caster, and other places where there were possible fields for labor. He was not happy for he felt his usefulness was curtailed by a situation beyond his control. In a personal letter of April 25, 1840 to his Bishop, he speaks of his dissatisfaction:

What I said on this point was prompted by my own experience * *. It was a private communication to my Bishop, of the discouragements under which I laboured. My time was spent chiefly in teaching a small school, & in preparing discourses for the pulpit which few seemed disposed to attend to. The soldiers are not ordered to attend public worship, the main object for which as I conceive chaplains were appointed, & very few of them ever appear at our meetings for divine service. The officers are generally present at morning service, & as a matter of course are very gentlemanly. I have always been indulged with leave of absence when I have wished for it; my quarters are very comfortable; my compensation is more than adequate to my wants. Yet the consciousness of unprofitableness, the impression that I am labouring without producing fruit, is unpleasant & painful. The question is sometimes presented to me accordingly — Could I be more useful else-where? or could not a person of different character & habits be more useful than myself in the station now held by me?¹⁹

Mr. Cadle's feeling of dissatisfaction with what he was accomplishing as an army chaplain continued to grow. More and more he became convinced that he could be most useful in missionary work and almost a year later he writes the Bishop:

I have for some time past been desirous of resigning my chaplaincy at this post & of again acting as a Missionary. My duties have proved laborious (the charge of a school being added to the peculiar duties of a chaplain), and I should be glad to retire from the station which I now occupy. As yet I have not prepared a letter of resignation, nor have I announced my wishes to the Domestic Committee. Would you have any objec-

¹⁹ Wis. Hist. Soc. Kemper MSS. G., Vol. 22, p. 121.

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tion to my asking for Grant Co. as my field of Missionary labour. At present I do not feel able to select any particular place in it as my especial charge, but perhaps I may be enabled to do so after a few months residence in that county. My health suffers immediately on the Mississippi, & hence I do not think of Cassville as my home, tho' I should like to visit it occasionally or frequently as circumstances may direct.²⁰

The Bishop not only advised but suggested a new field which appealed to Mr. Cadle who wrote:

I received your favour of the 17th of Feb^y. on the evening of the 6th inst. and am very grateful to you for the proposition which you have made. On the morning of that day I sent in my resignation of the Chaplaincy of Fort Crawford to Gen^l. Brooke, to take effect on the 1st of July next. I felt worn out with teaching, & conscious at the same time that some other clergyman would be more useful here than myself. Gen^l. B. will forward my letter to the Sec^y. of W. recommending the acceptance of my resignation; so that on the 1st of July next I hope to be able to enter upon other labours. I have thought a good deal of the institution which you contemplate establishing in Wisconsin: I feel greatly honoured by the invitation presented to me by yourself & the gentlemen who are about to carry your views into effect by their united exertions in this Territory. I will willingly consent to act for one year at least. I say it in sincerity that I feel distrustful of my fitness & qualifications for such a station: but my encouragement is that you will be the real director of the institution & will furnish ample instructions for its conduct, & that I shall have the co-operation of such respected & able associates. I look forward with much pleasure to a connexion with them in the same labours. I will immediately write to Mr. Hobart as you suggest;²¹

* * *

The plan which Bishop Kemper had in mind and which he had been considering for some time was for the establishment of a school for training young missionaries. He was intensely interested

²⁰ Wis. Hist. Soc. Kemper MSS. G., Vol. 24, p. 22.

²¹ Wis. Hist. Soc. Kemper MSS. G., Vol. 24, p. 47.

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in the extension of the Church in Wisconsin and felt that it could best be done by the education of men to meet the need of a rapidly increasing number of towns.

VIII

The Associates at Prairieville

Cadle in New York. Neshoto. Kemper's educational plan. Theological students, Breck, Hobart, Adams and Miles. Description of Prairieville. Letter to Mr. Hobart. Breck's comments on Cadle. Kemper's letter to Judge Doty. Letter to his daughter. Cadle's work in surrounding country. Separation of Cadle from Associates. Financial trouble with Missionary Board. Cadle chaplain at the Legislative Council. Cadle wishes to leave Wisconsin.

In the reference to Bishop Kemper's plans for a church educational institution in Mr. Cadle's letter which is quoted at the close of the last chapter, one sees a forecast of the establishment of what became, in 1842, Nashotah House. There is no more explicit formulation of the Bishop's plans in existence than is contained in a letter written by him March 16, 1840, to Judge Doty, then in Washington. In this letter, evidently written shortly after he had received Mr. Cadle's, Bishop Kemper says:

I expect in the course of a few months to commence in the Territory of Wisconsin a school upon the best and finest principles. Four thorough scholars and well read divines with our good friend Mr. Cadle at their head are already pledged to the work. They will begin

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in an humble manner and according to the resources they have at command, but in full expectation that with the divine blessing they will lay the foundation of a future christian college. Their plan of operation will conform in most respects to the admirable system which is now in full operation under the Rev. Dr. Muhlenberg at St. Paul's College, Flushing, Long Island, New York.

We have not yet fixed upon a site. For such a design I naturally think the best location and as much land as we desire should be given us. We wish to be so situated that within 30 miles there will be 4 or 5 villages. I have thought of Prairieville or its neighborhood about 17 miles west of Milwaukie. Your thorough knowledge of the country and the deep interest you feel in the prosperity of the Territory induce me to solicit your advice and aid.

The object will be to make scholars gentlemen & christians of all the youth committed to our care. It will probably be interesting to you to know that one of the five is the youngest son of the late Bishop Hobart. He is described to me as a man of the highest promises.¹

The four youths to whom Bishop Kemper refers were James Lloyd Breck, — Miles, L. H. Hobart, and William Adams.

There has been some confusion in the minds of those who have written of Nashotah House as to when the bishop's idea assumed a practical form. From an incidental comment in one of Mr. Cadle's letters it has been assumed that the project began several years before the coming of the Prairieville Associates. The circumstance that seems to account for the misunderstanding of dates is that some years before this Mr. Cadle had undertaken a commission in which some historians have seen the beginnings of the movement for the establishment at the Nashotah Lakes. Mr. Cadle had finished his work at Prairie du Chien and returning to New York to visit his family had doubtless

¹ Wis. Hist. Soc. Letter to Hon. Judge Doty, Washington City, D. C. From Kemper at Jefferson City, Mo., April 16, 1840.

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gone by way of Green Bay which was the regularly traveled route to the East and while there he had doubtless seen friends for whom in the spirit of Western helpfulness he was willing to make purchases in the metropolis. It was in 1837 that he wrote from New York to his friend Colonel Boyd; "Having been commissioned to get the Plat of Nee-she-to lithographed & authorized to name the streets. I thought it best to give the names in general of gentlemen at Green Bay to the streets of that town."² And, he naively adds: "If you should perceive on the plat the name of 'Boyd Street' I trust it will be some inducement to purchase lots on it." Dr. Thwaites³ notes this reference to Neshoto as the beginning of the church educational school project but in 1837 Nashotah was non-existent. There was, however, the town of Neshoto in Manitowoc county which from the narrative of Andrew J. Vieau, Sr.,⁴ was known to him about 1840. The following quotation describes Neshoto:

The village is located about five miles northwest of Two Rivers on the West Twin or Shoto River. A few miles to the north is the East Twin river. Both join and enter the lake at Two Rivers. Neshoto means twin. * * * * * The first settler came in 1837; one Burnham, of Detroit, who squatted on the land. About the same time, one Howard went to Green Bay and entered the land in his name. He turned it over, at a profit, to Stringham and Burnham, who built a mill. In 1841 they sold to Fred Borchardt, first German settler in our County. In 1848 he sold to Taylor and Pendleton and they soon sold to Cooper and Jones who ran the mill until lumbering petered out. They did a big business, schooners coming up river from Two Rivers

² Wis. Hist. Coll. XIV p. 497.

³ Ibid: Footnote 2.

⁴ Ibid: XI, p. 233.

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to load millions of feet of lumber, lath, railroad ties and lots of shingles. * * * * * A post office was established in the sixties but has been long discontinued. Now there is only a grist mill, a tavern and dance hall, and a recreation park.⁵

The reference "one Howard went to Green Bay and entered the land in his name" makes it seem likely that Mr. Cadle was having a map made and published for some friends who were real estate operators.

In this same letter to Colonel Boyd Mr. Cadle refers to the business depression which was then at its low point. Some of the comments he makes apply almost equally well to some of the conditions obtaining during the great depression of the early Nineteen Thirties:

The newspapers give gloomy representations of the state of the country; but in this City there is at least an appearance of life and business. * * * * * Specie is a trafficking article instead of being a circulating medium. Bank notes are called rags. * * * * * The labouring classes I believe suffer much and will probably suffer more for a year to come. I fear that a great cause of the asserted general distress is — the wild spirit of speculation and extravagance in living which has prevailed for some time past — encouraged by the action of the general administration in removing public deposits from the late U. S. Bank. * * * * * I question the honesty of suspending payment while there is money in the purse; & think that the universality of suspension alone saves those institutions from shame & ruin. Nor can I allow the propriety of such suspensions being sanctioned by law, which is nothing more nor less than an impairing of the obligation of contracts.

At the time when this letter was written Mr. Cadle had made no definite plans for his future and had as yet made no application for any particular

⁵ Plumb's **History of Manitowoc**. Courtesy of Judge Baensch in a letter, Sept. 2, 1936. Manitowoc, Wis.

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station. He makes a brief reference to the work which he and his Bishop had in mind for an extension of the Church in the West but it is evident from the records that he was reluctant to undertake it. While in New York Mr. Cadle preached four or five Sundays at Fort Hamilton. He was always ready to serve and to give of his best efforts.

Although it was early in 1840 that Mr. Cadle pledged himself to the new missionary enterprise, even though he doubted his ability to lead in such a movement, it was not until late the following year that the work was actually begun. Early in 1841 Bishop Kemper was in New York and brief references in his diary indicate that he was a guest of Mr. Cadle's widowed mother or at least was a frequent visitor at her home. He notes in his journal on February tenth that, with Carder,⁶ he had called on Dr. Anthon who was "full of kindness towards the project and highly approves Cadle as the head."⁷

What of those who were to serve? The ideal of personal religious experience as exemplified in the teachings of Wesley had awakened the English church to its duty to the people. The Oxford movement, though distinctly of a high church tendency, had revived clergy and laity to a renewed sense of religious obligation. The influence from England was felt across the seas and here in the United States there was, as we have seen in the support given the Mission at Green Bay, a desire to extend the gospel over the widening western

⁶ Rev. Carder, Secretary of the Domestic & Foreign Missionary Society.

⁷ Wis. Hist. Soc. Kemper "Diary," Jan. 22, 1841—March 19, 1841.

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field. In New York, Bishop Kemper had preached to the students at the General Theological Seminary and his call aroused a group to enthusiasm. James Lloyd Breck thus wrote his brother Charles:

And what think you, dear brother? The following is mooted in our class — and be not surprised if time should strengthen it — that six or eight of us clan together, going out West, place ourselves under one roof, constituted into a *Religious House*, under a Superior. Thus and thus only, it is believed, can the Romanist be made to feel the power of the Church Catholic.⁸

Gradually the movement took on a more definite form and six young men stood ready to make the great adventure. The four who were to be associated with Bishop Kemper have already been named but before their departure one of the number, Miles, yielded to the advice of Bishop Gadsden who wanted to retain him in his own diocese. The others, with the ardor of novitiates, met to offer “prayers for grace and guidance” and developed a private liturgy which met the approval of Bishop Whittingham and which they used at their Friday afternoon meetings. Again writing his brother Charles, Breck tells how they had been accepted by the Domestic Committee as missionaries at a “stipend of two hundred fifty dollars a year for each and how the subject of dress was discussed. Adams said, ‘We must not go as filthy as St. Francis who only wore sandals, a loose gown, and a rope tied about his waist.’ ‘Hold,’ cried Hobart, ‘I bargain for a shirt.’ But, seriously, we concluded to wear an *uniform garb*, and this to be a cassock, of coarse cloth in winter, and other material in summer of

⁸ Charles Breck, D. D., *The Life of the Reverend James Lloyd Breck*, D. D. New York, 1883, p. 8.

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lighter texture. But the best is yet to be told. Will you not congratulate us? We have a superior at last,—just the man we have so much wanted.”⁹

Thus, without having met the experienced man who was to lead them in the frontier field of missionary endeavor, they had accepted him as their “Superior,” written for themselves a special liturgy and decided upon monastic uniform for summer and winter wear.

In the meantime their future Bishop was moving circumspectly. He had offered to Cadle the position of guide and counsellor for the young deacons but told him that should he prefer Grant County as a field of labor, he would recommend that appointment.¹⁰

On February 17, Bishop Kemper notes this opinion in his diary: “I think Prairieville a proper location—I wish them to have Missionary salaries & \$5,000 for lands, buildings, furniture, &c.” and as to Cadle “In the name of the 4 I ask will you become their superior? If so, come at once to N York, settle arrangements with them stay a while at St. Paul’s and then return, locate & build.” Later he notes “the 4 are glad of my application to Cadle to be their head.” “Mrs. Cadle * * * is pleased at the offer I have made her son.” In April the Bishop enters a brief of a letter he has written, “Many of us think you are peculiarly fit—you must join the 4 for more than one year—Talk freely with them & become well acquainted with Dr. Muhlenberg’s system.

⁹ Charles Breck, D. D., pp. 14-15.

¹⁰ Wis. Hist. Soc. Kemper “Diary,” Jan. 22, 1841—Mar. 19, 1841. Feb. 17.

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* * * I may spend Aug. in Wⁿ. & may live near the school. * * * Health, materials, villages. Accessibility &c must be considered."¹¹

Cadle too liked Prairieville and wrote the Bishop:

I have never been at Prairieville but from its description and situation I conclude that your first choice was a very good one. A farm^e population will most profit by occasional missionary services; & there is some advantage in being in the vicinity of a large village like Milwaukee and a large town like Chicago.¹²

At this time an emigrant settler traveling by slow moving ox or horse team westward from Milwaukee must needs cross the little Fox River at some fordable place and, if the end of a day found him seeking a ford, he would outspan to camp where the River ran as clear water through the meadows of native lush grass on firm land where the drainage was good. The city of Waukesha now stands where Indians had camped and before them others of the same race who are known as the "Mound Builders." At this place the River is sheltered by high protecting hills. There is a little fall by rapids in the stream and good flowing springs, all of which added to the attractiveness of the site. A few pioneer farmers entered claims and their settlement became colloquially referred to as the Prairie Village. In 1839 came one William Barstow (later Governor Barstow), a miller, who utilized the water power to turn a grist mill.¹³ In a

¹¹ Wis. Hist. Soc. Kemper "Diary," Mar. 20, 1841—July 14, 1841. April 1.

¹² Wis. Hist. Soc. Kemper MSS G Vol. 24, p. 107.

¹³ The dam is just east of the Barstow St. bridge. The mill race, on the south side of the Fox River led the water to Barstow's mill which was located west of the present depot of the Milwaukee Electric Railway and Light Company.

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primitive community a grist mill is the center of trade by barter, for all roads lead to the mill. Soon there came a blacksmith to do general smithing and shoeing for the waiting farmers. Thus a real village came into being to which the territorial legislature gave the name of Prairieville, an Indian name for Fox, which was incorporated as Waukesha in 1852. The government land was fast being taken up in the forties and there were neighboring settlements or villages at Milwaukee, Racine, Southport (Kenosha), Mukwonago, Whitewater, Oconomowoc and New Upsala. In 1840, Prairieville was an attractive and centrally located place for the establishment of a missionary brotherhood to serve the scattered settlements.

In response to his Bishop's suggestion, Mr. Cadle wrote under date of March 10th, 1841 to Mr. Hobart:

In consequence of a request from Bishop Kemper, I address a few lines to you. In a letter of the 17th ult., from Philadelphia, he has given me the outlines of a plan for the extension of the Church in Wisconsin by the establishment of an institution combining the instruction of the young with missionary labors in neighboring villages; mentioning also that yourself, with Mr. Adams, Mr. Breck, and Mr. Miles, were willing to associate for the carrying of this plan into effect, and further inviting me to take part in this service in the name of the gentlemen associating for the above-mentioned objects. * * * I replied to Bishop Kemper that I willingly consented to act as he has requested, for one year at least. Having the promise of leave of absence before retiring from my present station, I hope to visit New York in the month of May, and to have the pleasure of meeting yourself and the other gentlemen proposing to devote themselves to the advancement of the Church in Wisconsin. To them and to yourself I feel greatly indebted for the expression of confidence which I have received; and I earnestly trust

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and pray that our labours in this Territory may not be in vain.¹⁴

In correspondence with his brother Charles who had just been ordained to the priesthood Mr. Breck makes these comments upon his new leader:

What can be more encouraging than this, or what better could we expect? He has all his life been a devoted missionary, is about forty-five years of age, and has always been a celibate.¹⁵ We met Father Cadle and were much pleased with him, though I think he has need of a further realization of Catholic Truth. We thank the Lord for giving us an experienced missionary to lead us, notwithstanding he may not be in every respect fitted for the station.¹⁶

There were discouragements for these young clerics for in conversation with Mr. Hobart the Bishop of Pennsylvania had "wholly disapproved the character of the Mission." The plan Bishop Kemper had prepared did not fully coincide with the ideals of the younger men and Mr. Hobart wrote him on July 14:

In Mr. Cadle's notions of an undertaking I found that the instruction of the young entered more largely than it did into the minds of B. (Breck), A. (Adams), & myself. As his notions were formed by your three letters to him — I suffer you view it in the same way. In this department of our enterprise however we had resolved—of course in entire dependance upon your approbation — to begin at first *very* moderately; for the first half year or so, to direct our energies mainly to establish the Mission stations — & as we become accustomed to our duties — and our struggles increased to entrust the benefits of education from the children of the neighborhood to those more distant. This plan Mr. Cadle seems greatly to prefer. Is it not the more admirable? For myself I should be very loathe at any time to have the work of education preponderate over direct

¹⁴ Charles Breck, D. D., p. 15.

¹⁵ Charles Breck, D. D., p. 16.

¹⁶ Ibid; p. 18.

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missionary labour — or even equally to divide our energies * * * and if the object of our undertaking were to be made the establishment in the future of a seminary or college — it would materially alter my position in regard to it. Have you not, Rt. Rev. Father, this object more in view than we have? I know that Adams would willingly unite in such a view. Breck, I think, would be less averse to it, than myself — Mr. Cadle seems not willing to entertain it — nor could I conscientiously do so.¹⁷

Willingly or unwillingly the Bishop seems to have made some changes in his plan so as to meet the fixed views of his new co-workers for he writes his daughter under date of August 10:

The plan is somewhat changed — education is to be a secondary affair and not to be thought of this year. They are to be a band of brothers living together to Preach the Gospel throughout their neighborhood. They will take at once all young men to educate who are destined for the ministry—& may perhaps instruct the boys of the neighborhood—but they will not open a professed school at present.¹⁸

After a few months' experience the Bishop again writing his daughter gives a brief estimate of two of the young men and their surroundings:

With Mr. Breck I am much delighted — he appears so calm, steady & devoted to the great objects of his Mission. Mr. Adams is learned, eccentric & persevering. The Religious house, it is now a room in a common log house $\frac{1}{2}$ a Mile from the village. Two beds, book cases, trunks, clothes of all sorts, a table with some?¹⁹

The departure of the missionaries was delayed as Mr. Cadle had not seen his family for several years. Mr. Hobart preceded the other three who left the East the last of August reaching Milwau-

17 Wis. Hist. Soc. Kemper MSS. G. Vol. 24, p. 148.

18 Wis. Hist. Soc. Kemper MSS. G. Vol. 25, p. 8.

19 Wis. Hist. Soc. Kemper MSS. G. Vol. 25, p. 148. Feb. 12, 1842

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kee on September 12 where Hobart met them with a discouraging tale of Prairieville, wherein he had found no available lodgings, public or private. Mr. Cadle was soon away preaching or holding services at various places and, being unable to find a room for himself at Prairieville, he stayed at Racine, Whitewater and other places.

In his report of December 28, 1841, written from Green Bay which appears in the "Spirit of Missions" for February, 1842, Mr. Cadle says:

"I went to Prairieville a few days after my arrival at Milwaukie, from New York, with the expectation of remaining there, but was unable to procure boarding at that place. I obtained temporary boarding a few days afterward at Racine and subsequently engaged a room for my use at Whitewater from the period of my return from Green Bay to the first of July next."

There follows an editor's note that Mr. Cadle returned to the central station on the first of January.

Most writers, who have told the story of Nashotah House which grew out of the Mission of those associated brethren at Prairieville, have inferred that Mr. Cadle neglected his duties at Prairieville and became an itinerant missionary preacher. The aims of all four were the same. In methods and ideals they differed. The little documentary evidence quoted shows clearly enough that there existed a deep rooted incompatibility between the missionary, who in all sorts of weather had been traveling in the west for seventeen years and who was now in his forty-fifth year, and the young deacons just out of divinity school who gave him the title of "Superior" and "Prior" and

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whose thought was of special liturgy and of their uniform cassocks. Mr. Cadle was paid a salary of \$300 a year, and, although he cared little for money and had several times been remiss in collecting what was due him, he objected to converting his stipend into a communal fund with the young men. They suggested an obligation of celibacy which Mr. Cadle, though unmarried, found not pleasing. He comments thus in letters:

The imposition of celibacy I candidly confess I do not like, not being in the slightest degree oxfordized.²⁰ * * * I have explained to Mr. Hobart that I could not allow such salary as may be granted to me to go into a common fund: that I would pay my proportion of expenses for boarding, rent &c but must claim the uncontrolled use of what remains, if anything should remain. I am apprehensive that I shall be a drag rather than a help to them.²¹

Circumstances that autumn separated him from his junior associates. He did the kind of missionary work with which he was more familiar, traveling from place to place, making new acquaintances and visiting old friends. His activity can best be judged by the itinerary contained in this report:

Since my report of September 28th last I have officiated as follows: I preached in the morning of October 3d at a private house in the vicinity of Rochester, in the western part of Racine county, and in the afternoon in a hotel at Burlington in the same county, and five miles distant from the first mentioned village; and on both occasions to considerable congregations. Rochester is situated on the Fox River, contains a population of more than a hundred persons, and has one Episcopal family, and I believe two communicants, in its neighborhood. Burlington is at the junction of White and

²⁰ Wis. Hist. Soc. Kemper MSS. Vol. 24, p. 107.

²¹ Wis. Hist. Soc. Kemper MSS. Vol. 24, p. 161.

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Fox Rivers, and has twenty-one families; in its vicinity there is one Episcopal household. On Sunday, October 10th, I officiated twice in a school-house at Elkhorn, the seat of justice for the county of Walworth, and situated in the geographical centre of that county. This village, now in its infancy, consists of five or six families; two families and two persons are Episcopal. Among these are, I think, two communicants. The assemblage was not small, several families and persons attending public worship from the country. I officiated in the evening of Thursday the 14th, for a large number of persons in a schoolhouse at the village of Whitewater, and again at the same place at an early hour in the morning of Sunday, October 17th. There are about five Episcopal families in the neighborhood of this village, which is situated in the northwestern part of Walworth county, on the Whitewater River, a branch of the Bark River, which is a tributary of the Rock. Late in the afternoon of the 17th, I preached in a school-house at Sugar Creek Prairie, Walworth county, to a small congregation. There is in this settlement about the same number of Episcopal families as at Whitewater. I officiated once on Sunday, October 24th, to a small number of persons at Oconomewac, on La Belle Lake, in the northwestern part of Milwaukie county. There is one communicant here. At Oconomewac, and in Genesee, a few miles distant, there are five Episcopal families. On Sunday, October 31st, I officiated twice in the court-house at Racine, a town containing about four hundred inhabitants. In this place there are six or seven communicants. I preached on November 7th twice in a school-house at Madison, in Dane county, the capitol of Wisconsin; and on Sunday, November 14th, twice in one of the company quarters of Fort Winnebago, in Portage county, by invitation of the commanding officer of that post. In the settlement adjoining Fort Winnebago there are three or four Episcopal families. On Sunday, November 21st, I preached twice in Christ Church, Green Bay. On Sunday, November 28th, I preached twice in the same church; in the afternoon on the occasion of the burial of a child, and in the morning I administered the Lord's supper to twenty-four persons. I officiated twice on Sunday, December 5th, in this church, and catechized a class of seventeen children. On the evening of Tuesday, December 7th, I preached to a congregation of about sixty persons, in a private house at Manitouwoc, the county seat of Manitouwoc county, and situated on a river of the same name, three miles from its mouth. At the settlement where I officiated the

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population consists of about sixty persons, and at the settlement at the mouth of the river the population is represented to be about three fourths of that number. Previously to this visit there had been no religious service at Manitouwoc for the period of about a year and a half. On Sunday, December 12th, I preached twice in Christ Church, Green Bay, catechized the children, and baptized a child. On Thursday, December 16th, being the day set apart by the civil authority of the territory as a day of thanksgiving and prayer, I preached, after the reading of the service by the Rev. Mr. Davis, in Hobart Church, Duck Creek, to about one hundred Oneida Indians. On Sunday, December 19th, I officiated twice in Christ Church, Green Bay, and catechized the children. I preached in the same church in the evening of December 24th, and also in the morning of Christmas Day, when I administered the Lord's supper to 36 persons. The number of communicants of Christ Church is 26. I collected \$5 for Domestic Missions. In addition to this, Miss Crawford gave \$2 to the Prairieville mission. On December 26th I preached twice in Christ Church, Green Bay, and baptized two children. * * *

It was my purpose, at first, to have spent only two or three Sundays at Green Bay, but I have complied with a request to remain till Christmas; to which I was induced also by the additional consideration of there being at this place a new and beautiful church, that, with the exception of two Sundays, had been unoccupied for more than a year — of the large number of communicants belonging to this church, and of the fact that many persons of the congregation had felt constrained to hire pews in the Methodist and Presbyterian houses of worship. Its state of destitution appeared to me to make it my duty to officiate in Christ Church up to this time.²²

It is stated in the Life of Dr. Breck that "Father Cadle lost his way returning from Green Bay and nearly perished."

Mr. Hobart reports on behalf of himself and his associates at Prairieville that they had conducted 101 services at seventeen different places among which were Racine, Oconomowoc, Sugar Creek,

²² Proceedings of the D. & F. M. Soc. Feb. 1842. Letter from Cadle at Green Bay, Dec. 27, 1841.

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where Mr. Cadle had been, so that evidently these clergymen were cooperating with him in his work. "Our journeys," he says, "have amounted to 1851 miles on horseback and 736 miles on foot,"²³ a total mileage of 2,587 miles which looms large but spread over three months and for three men does not make the average daily travel more than moderate for out-of-doors men. They succeeded in reviving an old organization under the name of St. Luke's at Racine, establishing a parish at Elkhorn, and had taken some steps toward founding the church at Prairieville.

The associates found more difficulties than travel, Mr. Hobart, in writing on December 4, 1841, to the Bishop who was then at Buffalo, says that all except Cadle, who is at Racine, are living at Prairieville. There is need of support. "How can we get along without it? We can, indeed, live on potatoes roasted on our stove—dwell in a scant furnished room, wear one shirt, walk to our several stations."²⁴

The situation was probably irritating both to Mr. Cadle and to the younger men who had been placed under his tutelage. Early in 1842 (February 28) we find Mr. Cadle writing to his Bishop from Whitewater expressing his desire to resign from the "Prairieville Association" and hoping for a separate station where he can "perform ordinary Missionary duties."²⁵

The separation between the Associates and Mr. Cadle became complete the following year when

²³ Ibid; Letter from Cadle at Prairieville, Dec. 30, 1841.

²⁴ Wis. Hist. Soc. Kemper MSS. G. Vol. 25, p. 48.

²⁵ Ibid; p. 152.

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the Bishop obtained the land for Nashotah House and the work became both missionary and educational. Those who are interested in the story of the early days of Nashotah House and in the very active life of Dr. Breck will find the subject well covered in the *Life of Dr. Breck* by Charles Breck, D.D.

From the time when Mr. Cadle asked to be relieved of his association with the Prairieville Mission, few records have survived of his work in Wisconsin. *The Spirit of Missions* in its June, 1842, issue states that "The Rev. R. F. Cadle, of the Prairie Village Mission, Wis., has become the missionary at Whitewater (and vicinity) Walworth Co. Wis.," and again in the issue for December that "Rev. Mr. Cadle of Whitewater, has a number of points at which he officiates, having preached within the last quarter 50 times." Bishop Kemper with his daughter Elizabeth ("Lill") went to Fort Atkinson where Mr. Cadle met them with a wagon and on September 19th they traveled together to Milton where they stayed and later preached at Janesville.²⁶ A few days afterward, the Bishop notes that "Cadle returned to Whitewater with the wagon—offered to take Lill to Milwaukie."²⁷

In October of 1842 Mr. Cadle traveled with Ellis and the Bishop to Green Bay to attend the ordination of William Adams and James Lloyd Breck to the priesthood. Here he unwittingly annoyed the Bishop by arriving late with Mr. Ellis

²⁶ Wis. Hist. Soc. Kemper MSS. "Diary." Aug. 28, 1842—Nov. 1, 1842. Sept. 19, 20, 21.

²⁷ Ibid; Sept. 23.

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and Mrs. Akerley; at the ordination he embarrassed the Bishop not only by coming up late but by the fact that he "did not place his hands on the head but near—I pushed them on" and then for some reason Mr. Cadle did not appear in the vestry at night.

Possibly Mr. Cadle was distraught at that service for one of the matters which required the Bishop's attention was the closing of the Mission School to which Mr. Cadle had devoted so much time and labor. It had then been reduced to seven scholars whom Miss Crawford wanted sent home to their parents but Mr. Davis thought might be put out at service. The Bishop expresses the hope that it may become a Christian School for boys or girls. Pines, fir trees, the bell, globes, and some school books were taken to Nashotah where the old bell of the "Cadle Mission" as it is often called, is still in daily use.

There were financial troubles for the Board was short of funds and had left unpaid their servants in the field. On the one hand, the Bishop urged Mr. Cadle to be patient and not to jeopardize missionary work by leaving it and on the other hand he was insistent that salaries be paid and once wrote "Pay Cadle immediately, & let not such mistake occur again."²⁸

At one time Mr. Cadle, writing the Bishop at Vincennes, Iowa, allows his fancy to roam to another field to which we wish he had wandered and made his own record of his experiences:—

²⁸ Ibid; Kemper MSS. "Letters"—Feb. 1844.

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Perhaps I may be inclined to publish one or two Reminiscences of a journey to & from Green Bay in 1841, & of another in company with yourself in 1842, & think Chicago a convenient place for such work; perhaps I may one day set out for Prairieville, but in absence of mind turn my course southward till landed at the Lake House.²⁹

The last report³⁰ Mr. Cadle made to his Bishop is of September 19, 1842, and shows that he has conducted services on one or more occasions during the last quarter in Chicago, Batavia & Belvedere, Ill., and in Janesville, Whitewater, Hawes Settlement, Round Prairie,³¹ Fox Lake, Rose Mount, in a farm house near Watertown, Aztalan, Fort Atkinson and Jefferson and has sparingly distributed the copies of the book of Common Prayer which had been given him. In all he preached fifty times. His mission at Whitewater led to the establishment of St. Luke's, the oldest parish in Milwaukee Diocese.

In Daniel S. Durrie's History of Madison³² he says that Mr. Philo preached there for about a year and was succeeded by the Rev. Richard Fish Cadle, formerly of Green Bay, who supplied the church for a time. In 1845 the Protestant Episcopal Church at Madison called the Rev. Stephen McHugh. It was during the years 1843-44 that Mr. Cadle served in Madison. The records show that he preached in many towns in this part of the country. It was under Mr. McHugh that the church was called Grace Church. The writer is unable to find that any record exists of the founda-

²⁹ Wis. Hist. Soc. Kemper MSS. G. Vol. 26. p. 14.

³⁰ Ibid; p. 119.

³¹ Now LaGrange. Changed April 28, 1843.

³² Daniel S. Durrie, *History of Madison*. Madison, 1874. p. 128.

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tion or establishment of Grace Church. The Bishop approved Mr. Cadle's being in Madison and suggested "why not settle there?"³³

During the period that Mr. Cadle was in Madison he was chaplain to the Legislative Council. Ellis in his recollections fixes the date as 1841-42, which was probably an error of memory, and tells a story of one Ebenezer Childs, an active resident of Green Bay, who had been chosen as Sergeant at Arms. Childs was fond of practical jokes.

The Rev. Richard F. Cadle was chaplain of the council that session, and was accustomed to hold service and preach in the Council Room on Sunday mornings. On one of these, as the people were assembling, Rev. Mr. Cadle in his seat, Major Rountree, a member of the council and a great respecter of religion — one of the gravest of the grave — came in, and was standing in front of the open fire-place — his hands spread out for warmth. Mischief was depicted on Childs' face. The Major had on his swallow-tailed coat, the corner of his large bandana peering out of the skirt pocket. Childs, under pretense of sweeping the hearth, stepped up behind Major Rountree, and unobserved by him, dropped a greasy pack of cards into his pocket on top of his handkerchief. Mr. Cadle's face blazed scarlet; and, in a moment or two, the major put his hand to his bandana, drew it out of his pocket, when the cards came fluttering down, spreading over the hearth. Childs rushed up in great surprise, gathered the cards, and swept them into the fire. The expression of Major Rountree's countenance, turned on Childs' was admonitory.³⁴

This outbreak of Childs' humour became almost serious for the next morning at the Legislative Council Major Rountree offered a resolution dispensing with Childs' services; a friend of Childs' requested that the resolution be laid over

³³ Wis. Hist. Soc. Kemper MSS. "Diary." Jan. 1, March 31, 1844—Jan. 14, 1844.

³⁴ Wis. Hist. Coll. VII, p. 257.

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and on the following day the Sergeant at Arms was allowed to make an admission of guilt and offer his apologies to the Major and the Council, whereupon the resolution was indefinitely postponed.

With his work in Madison Mr. Cadle's record of pioneer missionary service in the Mid-west comes to an end. He had experienced the conflict of pioneering incidental to the opening of a new country and had been the storm center of many controversies but through it all he held the confidence and the high esteem of his Bishop who wrote him at the time of his leaving: "I think I can say to you without any hesitation, & that the D. C. (Domestic Committee) will fully sustain me in so doing—"The whole of my Mission is before you—choose for yourself, & you shall receive the Miss. salary. Do not fear on this point."³⁵

And again, under date of December 15, 1842, Bishop Kemper wrote:

*"I am not a little proud of having the real pioneer of the West still in the field."*³⁶

³⁵ Kemper MSS. "Diary." Feb. 12, 1843—May 17, 1843.

³⁶ Kemper MSS. "Diary." Nov. 2, 1842—Feb. 11, 1843.

IX

Ministry in the East

Cadle in New York. Difficulties between Rev. N. S. Harris and Cadle. Cadle's case brought before the Domestic Committee. Cadle's retirement from the Society. Kemper urges Cadle's return to Wisconsin. Cadle in Bishop De Lancey's See of Western New York. Cadle's resignation. Received into Bishop Hopkins' Diocese, Vermont, 1849. Under Bishop Lee in Delaware—1853. Sussex County, Delaware. Churches at Seaford, Laurel, Broad Creek, Little Creek. Cadle's illness and death. His characteristics. What lives after.

When in 1844, Mr. Cadle said good-bye to his friends in the West and started on his long journey to New York, it is doubtful whether he felt that his leaving was a last farewell or whether under somewhat changed conditions he might resume his work on the frontier where twenty of the most active years of his life had been spent. Behind him in Michigan and Wisconsin were many friendships made when he was at the head of churches in Detroit, Green Bay, Prairie du Chien, Whitewater and Madison, besides those among the Army people who had known him as post chaplain at Fort Crawford. His relations with his Bishop were most cordial. At forty-

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eight years of age he might well shrink from engaging in new undertakings in communities to which he would be a stranger. Whatever may have been his feelings of attachment to the West and its people, there was a matter of deeper concern which demanded his immediate consideration.

A difficult relation had developed between Mr. Cadle and the Board of the Society of Domestic and Foreign Missions or more particularly between Mr. Cadle and one of the officers of the Board, the Reverend N. S. Harris, among whose duties was the handling of accounts. It seems that Mr. Harris had questioned a statement made or submitted by Mr. Cadle which in some manner had been passed upon by the Bishop. In the controversy that ensued, Mr. Harris attempted to involve the Bishop who maintained that the mistake, if any, was not of his making. The entries in the Bishop's diary, show that he fully and manfully supported his devoted friend and missionary.

Aside from the natural embarrassment of such a situation there was an additional reason for complaint because Mr. Harris was often negligent in making payments to those in the employ of the Board and Mr. Cadle was one of those who had suffered from this shortcoming. In the spring of 1844, he had not been paid and was so out of funds that on March 25th the Bishop had felt under necessity of advancing to Mr. Cadle from his own slender means the sum of fifty dollars as "a loan to be returned when you please—all that is due may not be sent 1 April."¹ More than three

¹ Wis. State Hist. Soc. MSS. Kemper's Diary of March, 1844.

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months passed before Mr. Cadle was able to repay (July 4) the Bishop's loan.

It would seem that Mr. Cadle had definitely retired from the service of the Board for on March 29, Bishop Kemper notes:

Cadle leaves because he thinks himself badly treated by the Dom. Com^e. rather by its Sec^y. of Relations at the East.²

On May 4th the Bishop wrote Mr. Cadle:

Harris hear (here) — very sorry — will write you full amends — he leaves financial duties of his office to a clerk, being pressed for time — the mistake he thinks arose from a wrong reading of my semi-annual report — overlook the past if he properly apologizes * * * * I have demanded that the whole affair be investigated by the D. C.³ (Domestic Committee).

Early in July Bishop Kemper again wrote to Mr. Cadle to assure him that there was no intention of injuring him. On July he was:

at Mrs. C's (Cadle's) preparing notes on the report of Mr. Cadle's case — at Dom. Com. — presided — warm contest concerning Mr. Cadle — estimates settled.⁴

and on the 11th inst. he wrote Mr. Cadle:

I wish you to be satisfied, and will cheerfully pursue the subject as long as you deem it expedient * * * I wish you to make every allowance you possibly can for the delays of mail, the frequent absence of Mr. Harris, his inability to attend to the a/cs as the correspondence occupies all his attention, the carelessness of his first clerk, &c. Take Carder & others to examine the papers with you. My present object — to induce you to take the most favorable & forgiving view of the whole subject you possibly can.⁵

² Wis. Hist. Soc. Kemper MSS. G Vol 28, p. 89.

³ Wis. Hist. Soc. Kemper Diary, April 1, 1844—July 14, 1844.

⁴ Ibid.

⁵ Ibid.

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Later Bishop Kemper wrote Mr. Carder, the secretary of the Board:

Try to reconcile Cadle & Harris — a prospect of a publication wh sh'd be prevented — feelings of C naturally acute — deserves much forbearance & gratitude from D. C. — Harris did not attend to a/cs & there were many mistakes — I made no clerical error altho it might seem so.⁶

The Domestic Committee met on September second and Bishop Kemper "bro't Cadle's case before them." A committee consisting of Bishops Onderdonk, Whittingham and William Heathcote made a favorable report but again the Bishop feels called upon to be the peacemaker for on November 5th he wrote Mr. Harris:

I always disapproved the language of Mr. C. in reference to yourself. For that language he has since apologized. His Ls (letters) to me were altogether private; but as he was deeply wounded I considered it my duty to place them before the D. C. that they might know his views & feelings.⁷

All the while that this tempest was boiling up in the offices of the Domestic Committee, Bishop Kemper was endeavoring to re-enlist Mr. Cadle in the mission field of Wisconsin. Writing to the Reverend Samuel R. Johnstone on March 29th he tells of losing seven and gaining only one mission worker. "The country" he says "did not suit Hobart & perhaps Adams. Tho' A (Adams) complained of ill health."⁸ Thus were lost for a time two of Mr. Cadle's co-workers in the Prairieville enterprise although Adams subsequently re-

⁶ Wis. Hist. Soc. Kemper Diary, July 15, 1844—Nov. 8, 1844. Sept. 27.

⁷ Wis. Hist. Soc. Kemper Diary, July 15, 1844—Nov. 8, 1844. Sept. 27.

⁸ Wis. Hist. Soc. Kemper MSS. G Vol. 28, p. 89.

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turned and became the Bishop's son-in-law. The Bishop felt that he had a claim on Mr. Cadle doubtless because of their long and intimate association for on March 16th he wrote him:

Wⁿ is a 2^d home to you - - - & what shall we do for those few sheep scattered thro' the wilderness of wh you have had the care? Here is a noble field — where shall we get labourers?⁹

and again on March 25:

I hope that you will return to yr adopted home.¹⁰

After telling Mr. Cadle something of the prospects of the territory, he adds that Mr. Cadle is "respected everywhere." Apparently Mr. Cadle had bought some land in Wisconsin for the Bishop cautions him: "dont sell yr land"¹¹ and concerning other fields of service he says "if c'd w'll send you to oregon."¹²

The Bishop notes in his diary of meeting Mr. Cadle in New York who:

"Begg that he may go to Penn^a or at all events leave the service of the D. C."¹³

The feelings engendered by his difficulty with Mr. Harris were too strong to allow him to continue with the Domestic Committee. With Bishop Kemper he called upon Bishop De Lancey who was glad to receive Mr. Cadle into his see and recommended him to a vacant post at Sodus.

⁹ Wis. Hist. Soc. Kemper Diary, March 1844.

¹⁰ Ibid.

¹¹ Wis. Hist. Soc. Kemper Diary, April 1, 1844—July 15, 1844.

¹² Ibid.

¹³ Wis. Hist. Soc. Kemper Diary, April 1, 1844—July 15, 1844.

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The new charge to which Mr. Cadle had been assigned was distinctly one of missionary labor. Sodus is now a place of about fifteen hundred people and Pultneyville is but a village on the shore of Lake Erie; both are in Wayne County in northern New York. Mr. Cadle was present at the Diocesan Convention of 1844 as a member of the jurisdiction of the Missionary Bishop and by courtesy of the Convention. At the Convention of 1845 Bishop De Lancey reported that he had received into the Diocese the Reverend Richard F. Cadle from Wisconsin and that he had "been laboring as a missionary at Sodus and Pultneyville since the last Convention." In Mr. Cadle's own report to the same convention he states that he was appointed as a missionary October 1, 1844 and that he had performed a few services prior to his appointment. In the years 1846, '47 and '48 Mr. Cadle reported having conducted services at Sodus, Pultneyville and Sodus Point.¹⁴ The Church at Sodus is St. John's.¹⁵ As far as is known there was no church at Pultneyville and the record of families and of special services is all carried on the St. John's Church record, which shows that for the year 1845 there were 47 families at these two places numbering in all adults and children one hundred seventy-five. During his few years at Sodus Mr. Cadle reported 36 baptisms, 9 confirmations, 9 marriages and 23 burials.

¹⁴ The foregoing material taken from Diocesan Journals is from a letter of the Reverend G. Sherman Burrows, Registrar of the Diocese of Northern New York, Sept. 24, 1936.

¹⁵ The following material about Sodus and Pultneyville was taken from the Parish Record at St. John's Church, Sodus, furnished by the Reverend John S. Williamson, Rector.

MINISTRY IN THE EAST

Here, as in the West, there was the ever present problem of church finance and it was probably more pressing at Sodus for St. John's was small and not growing. In the Parish Record there is this entry:

At an adjourned meeting of the vestry of St. John's Church Sodus held on the 7th of August 1848 Col. E. R. Cook in the chair as Warden. On Motion Resolved that we deeply deplore the communication from our Beloved Pastor Tendering his Resignation of the charge of this Church and Congregation of which he has been a faithful Overseer for almost four years past. Resolved that Messrs. E. R. Cook, Oren Gaylord and Charles W. Rees be appointed a committee to draft a letter to Mr. Cadle tendering our Acceptance of his Resignation and Expressing the Feelings of the vestry on the Subject.

The letter of the committee fully records the inability of the Church to sustain itself:

To Rev. R. F. Cadle
Reverend and Dear Sir

Your Letter addressed to the Clerk of the Vestry of St. Johns Church was received by the Vestry with feelings of Regret, it is lamentable that the spiritual and temporal state of the Church is such that the service of a Clergyman cannot be sustained by the congregation.

While some members of the Church seem to feel but little interest (of) in its prosperity, a large majority of its members we believe are doing all their limited means will allow in a temporal point of view to sustain a Minister, we have heretofore indulged a hope that we could do so, but experience has taught us otherwise, the few days that have elapsed since the receipt of your letter have been occupied in consulting and devising some plan by which we might still retain the services of one who has so much endeared himself to the greater portion of his congregation but we see no way, but that our great shepherd will not let the flock be scattered and broken up, under the circumstances, we cannot but acquiesce in your conclusion to leave us, but hope that when you are far away that you will not altogether forget us, and that there may be some attachments formed that will be sufficient to induce you if Providence should in

MINISTRY IN THE EAST

your journeyings bring you near us that you would not pass us by without a short visit. That you may wherever you go meet with temporal & Spiritual prosperity is the fervent wishes and prayers of your Affectionate Friends

E. R. Cook
Oren Gaylord
C. W. Rees
Committee of the Vestry

At the Convention of 1849 the warden at Sodus reported that there had been no services since October first. The westward tide of emigration from New York and other eastern states was then at the height and doubtless had carried in its flood some of those who otherwise would have been active in the little parish at Sodus. Be that as it may, the letter from the Committee tells naively of the impossibility for this little group to support their own minister. On a later occasion Mr. Cadle returned to Sodus and as a visiting priest conducted services.

Back in Wisconsin, Bishop Kemper still had hopes of inducing Mr. Cadle to return to his old field of service. In March, 1844, the Bishop's diary¹⁶ tells of his effort to attract Mr. Cadle to "Spend Sunday here & visit N. L. (Nashotah Lake) — it has improved." Again in an entry on April 16, 1846¹⁷ the Bishop notes that he wrote asking Mr. Cadle to return to Prairie du Chien and tells him of the confirmation of Judge Lockwood who "thinks he will try to get Cadle back," and once again on June 20 he writes:

"Hope yet you will go to P. du Chien. I will welcome you to any part of W^a. Will give you letters with

¹⁶ Wis. Hist. Soc. Kemper MSS.

¹⁷ Ibid.

MINISTRY IN THE EAST

pleasure if you go to the South — will send you if I can to Oregon."

It would seem that even while working in his new field in New York Mr. Cadle was at times somewhat unsettled as to where he would finally locate. Both the far West and the South attracted him.

Mr. Cadle's work at Sodus ended with his resignation and on January 6, 1849, Bishop De Lancey reported that he had transferred Mr. Cadle to the Diocese of Vermont. In the journal of the Diocese of Vermont the Right Reverend John Henry Hopkins, Bishop of Vermont, states in his address that:

"The Rev. Mr. Cadle has been received into this Diocese from Western New York."¹⁸

His first work was at Shelburne, a town in Crittenden County in Northern Vermont, not far from Lake Champlain. In his report in the Journal above quoted, Mr. Cadle speaking as the Rector of Trinity Church, Shelburne, says:

My connection with the Church commenced on the first of January last. I performed, however, several services in the month of December, 1848, which are included in the statement. Public services on Sundays, 79; public services on other days, 10. I have preached on Sundays 79 times; and on other days including funeral sermons, 13 times. * * I have delivered twelve Bible Class Lectures to a class of about twelve persons.¹⁹

In addition to the general services he reports catechising children, burials, baptisms, adding one

¹⁸ Journal of the Diocese of Vermont, p. 13. Free Press, Burlington, Vt. 1849.

¹⁹ Diocese of Vermont Journal, page 33. Free Press, Burlington, Vt. 1849.

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communicant to the thirty-nine in his parish, and administration of the Lord's Supper nine times. He seems to have retained something of his old missionary habit of wandering back to churches where he had once served:

On the morning of Ash Wednesday last I officiated and preached in St. Stephen's Church, Middleburg; in which Church I again officiated on the morning of the following Friday. On the first Sunday in June, I officiated and preached in St. John's Church, Sodus, Western New York, and administered the Holy Communion; and in the afternoon of that day I officiated and preached at Sodus Point.²⁰

In the Journal for 1850 Mr. Cadle again speaking for Trinity Church, Shelburne, gives the number of families in his parish as forty-three with a total of 168 persons of whom 112 are adults and 56 are children. Of these families four removed from the parish during the year and one family was added. He thus summarizes his public activities:

Public worship on Sundays, 89 services; on other days, 4 services. The Holy Eucharist has been administered publicly ten times. A few children have been catechised and instructed since the 1st of June. Previously to that date I had delivered to a Bible class lectures on a portion of the New Testament amounting to 26, in the interval between morning and afternoon services on Sundays. I have preached or lectured at Shelburne on occasions of public worship 58 times on Sundays, and 4 times on other days.²¹

In the Journal of the Diocese,²² the report made of Trinity Church in 1851 shows that Mr.

²⁰ Ibid; page 34.

²¹ *Journal of the Diocese of Vermont*, pp. 31-32, Goodrich, Burlington, 1850.

²² Ibid; p. 40, 1851.

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Cadle was Rector until January 1, 1851, and that the pastorate had been vacant since that time and that on various occasions a lay member of the congregation had performed divine services and read a sermon. The church desired that at least occasional services be held there during the coming winter.

In recounting his visitations to the several parishes in his diocese, the Bishop speaks of being assisted at Fairfax, St. Albans, Enosburgh and Fairfield by Mr. Cadle and adds: "The Rev. Richard F. Cadle, who was the Rector of Trinity Church, Shelburne, at the period of my last report, has become the Rector of churches in Fairfield and Fairfax."²³ Fairfield, Fairfax, Berkshire, and Montgomery, of which Mr. Cadle then or later had charge, are all small towns in Franklin County in northwestern Vermont in the Valley of Lake Champlain.

The reports²⁴ made to the Diocese by Mr. Cadle for the year 1851 state that his work as rector of the two churches commenced on the first of January. At Fairfax there were thirty-four families comprising one hundred fifty-six persons, old and young. He had conducted sixty-three Sunday services and ten on other days as well as giving eleven lectures to a Bible class in addition to incidental services of baptisms and burials. At Fairfield his congregation consisted of forty-one families,—in all one hundred eighty people. He conducted forty regular services besides four at a nearby settlement and with the incidental services. At Fairfax there were lay readings on Sundays when the Rector was

²³ Ibid; p. 11.

²⁴ Ibid; pp. 11, 33-34.

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at Fairfield. Those Mr. Cadle thought had been very helpful in maintaining interest in that parish.

Another year passed and in his annual address covering the year 1852²⁵ Bishop Hopkins speaks of his visitations and confirmations at Union Church, St. Albans; Christ Church, Fairfax where "a good subscription has been raised toward the desirable object of building a church, which I trust the ensuing year will see ready for consecration"; Trinity Church, Fairfield where he found the congregation "much depressed, not only from the want of a minister, but through the reduction of their numbers by death and emigration"; Christ Church at Jacksonville; Union Church, Montgomery, and finally to Calvary Church at East Berkshire. The Bishop was assisted by the rectors of such churches as had regular ministers and was accompanied through this entire trip by Mr. Cadle who he reports "has become the Rector of Calvary Church, Berkshire, and Union Church, Montgomery, which were vacated by the transfer of Rev. Ez. H. Sayles to Christ Church, Enosburgh."²⁶ In his report to the Diocese Mr. Cadle shows that he officiated at Fairfield from September 17th to January 1st in fourteen services and during the same period he had been connected with Christ Church, Fairfax and had preached sixteen times and besides special services he had delivered four lectures to a Bible Class. In his report for Calvary Church at East Berkshire, Mr. Cadle shows that the parish consisted of thirty-six families with a total of one

²⁵ Ibid; pp. 12, 13, 17. 1852.

²⁶ *Journal of the Diocese of Vermont*, p. 17. Goodrich, Burlington, 1852.

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hundred ninety-four persons old and young. At Union Church, Montgomery there were thirty-one families with a total of one hundred twenty-seven persons. At East Berkshire he had conducted forty-three services and at Montgomery he and visiting ministers had forty services besides the incidental services of parochial work. At both places services were conducted by a lay reader when the minister was not present. At East Berkshire, he also had a Sunday School of sixty-six children whom he catechised on every third visit to that Church.

Mr. Cadle's connection with the Diocese of Vermont ended early in 1853 but there are no parochial reports of his work for that year. In his annual report Bishop Hopkins says: "I was obliged, to my regret, to part with Rev. Mr. Cadle, who has been dismissed to the Diocese of Delaware."²⁷

To all appearances Mr. Cadle had been pleasantly situated in his missions in Vermont. When he entered upon it in 1849 he was fifty-three years of age. When he left Vermont he was in his fifty-seventh year. His work had been done in widely separated places and sparsely settled communities. Although he had the strength to endure great hardships he seems never to have been a robust man and at times he was greatly bowed down by a feeling of his own unfitness for the accomplishment of the task before him. For a period of three and thirty years Mr. Cadle had lived and worked and traveled through the summer heat and the severe

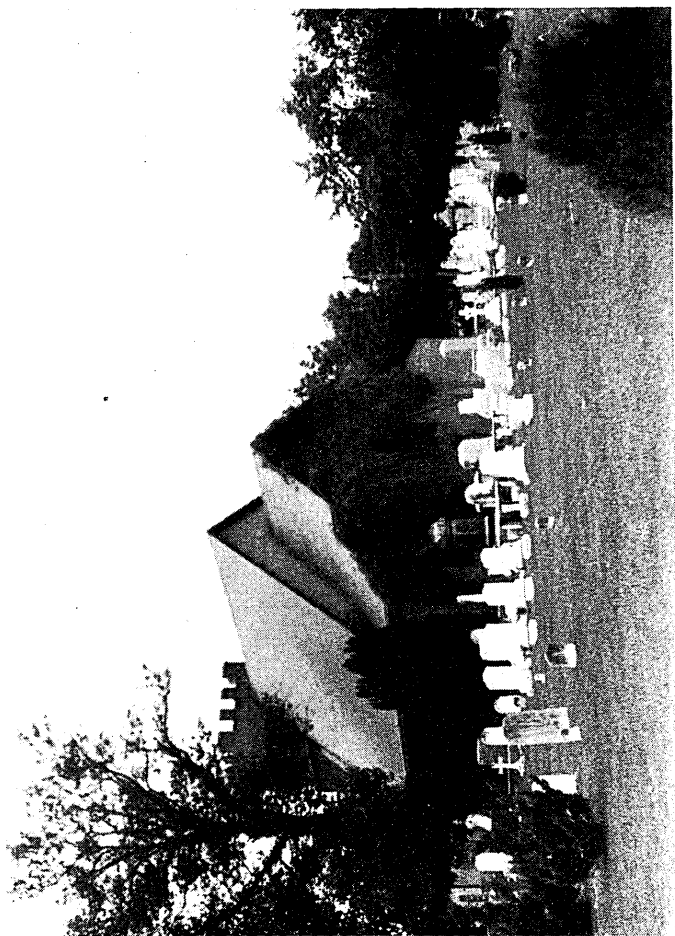
²⁷ Ibid; p. 14. 1852.

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winter cold of the far north. It would seem reasonable to surmise that after many years of hardship he would have sought a parish in a less rigorous climate in which to spend the declining years of his active life.

The diocesan record of Delaware shows that on April 13, 1853, the Reverend Richard F. Cadle was accepted by the Right Reverend Alfred Lee, Bishop of Delaware, on a letter from Bishop Hopkins of Vermont. The record further shows that the Reverend James W. Hoskins had resigned his parishes in Sussex County on the first of January, 1853 and had been succeeded by the Reverend Richard F. Cadle.

As contrasted with the rugged landscape of Vermont the level prairie lands of Delaware offer nothing of scenic beauty. In his journey southward through Delaware Mr. Cadle first traveled through a country that had been well farmed for nearly two centuries and its prosperity was apparent in the substantial dwellings of the landholders. As he approached Sussex County substantial farmsteads were replaced by scattered houses and the country of fair fields and orchards ceased as the soil,—originally in southern pine,—became sandy. Yams, melons and sweet potatoes are about all that the soil yields today and then only if supplied with a commercial fertilizer. The towns are few and do not evidence the agricultural prosperity of the northern part of the State. The people are mostly of English origin and the ancient English way survives in their designation of towns as "hundreds." The parishes at Little Hill, Broad Creek and Seaford were the ones to which Mr.



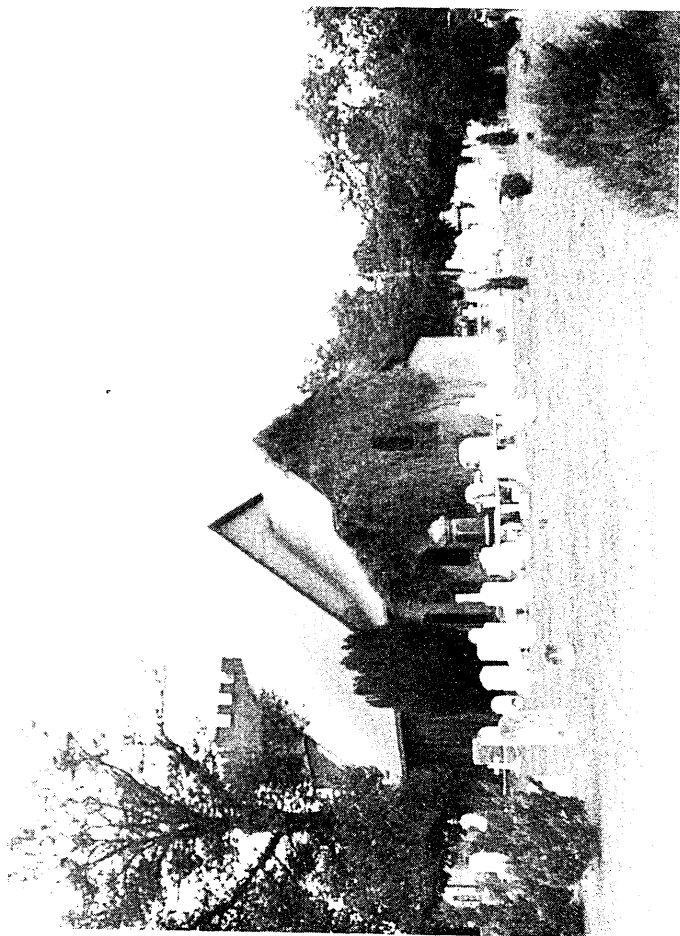
ST. LUKE'S CHURCHYARD, SEAFORD, DELAWARE

MINISTRY IN THE EAST

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ST. LUKE'S CHURCHYARD, SEAFORD, DELAWARE

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Cadle succeeded. To these appears to have been added St. Philip's Chapel at Laurel,—a place about seven miles south of Seaford. Later he resigned the parish at Little Hill which could be more conveniently served if attached to another district. Mr. Cadle subsequently organized a parish at Little Creek Hundred, about six miles south of Laurel. It was to such a setting that Mr. Cadle was welcomed by Bishop Lee who said:

It is gratifying to me that this extensive, and as I believe promising, field is now under the care of so experienced and well proven a laborer. Many years of Mr. Cadle's ministry have been devoted to the missionary work in the true spirit of Christian self-denial and singleness of purpose, and I hope the best results from the employment of his matured energies in this important district.²⁸

To the question as to how it happened that Mr. Cadle came to Seaford, the Reverend John R. Crosby, D.D., the present Rector of St. Luke's Church at Seaford, says:

Our parish records show no trace of how he came to be rector. He arrived, apparently, out of a clear sky during a vacancy. The records of the vestry show no call.

Replying as to the compensation of the Rector, Dr. Crosby further says:

Mr. Cadle received a house—still in existence—\$150. in cash, a gift of hogs in hog killing time, and a "tithe" of corn off the land of certain farmers, apparently as their contribution to the church. There were two slaves bought for the rector before his time, but in view of his known views the Vestry probably disposed of them.

After Mr. Cadle entered upon his work, Sussex County was divided into two districts. In his re-

²⁸ Journal of the Diocese of Delaware, 1853. "Bishop's Address."

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port in the Diocesan Journal of 1857, Bishop Lee says:

The Western District of Sussex County, under the care of the Rev. Mr. Cadle, comprises Seaford, Laurel, Broad Creek and Little Creek.

St. Luke's Church, Seaford, which remained for some time in an unfinished state, was completed and consecrated in 1843. The improvement of this Parish has been slow but steady. The Church is convenient, and the Church Yard kept in neatness and good order, and the congregation and Communion have been growing since the incumbency of the present Pastor.

Christ Church, Broad Creek, is a venerable relic of the past. It was built about the year 1770, and although of wood, the interior is in remarkably good preservation. It can accommodate six hundred worshippers. The once numerous congregation has dwindled to a handful, and the impossibility of rendering the house comfortable in severe weather occasions the discontinuance of service during the winter.

Since the date of erection of the old church, the flourishing village of Laurel has grown up at the distance of two miles. Could a chapel to Christ Church have been built there forty or fifty years ago, the decline of that congregation might have been prevented. This was done in 1848, when St. Philip's chapel, Laurel, was commenced under the ministry of the Rev. J. B. Smith, and consecrated in 1850. It is about 40 by 30 feet, eligibly located and convenient. The residence of the Missionary in this town enables him to hold weekly services, and to devote his attention in a considerable degree to the religious instruction of the young.

St. Mark's, Little Creek. Services had been held, from time to time, by the Missionary in Little Creek Hundred. The apparent interest awakened, and the favorable disposition of many towards the Episcopal church, encouraged the Rev. Mr. Cadle to take steps for the organizing of a parish there. This was done in January last, and a subscription commenced for the raising of funds to build a church. This effort has met with favor, and there is some prospect that the building will be erected the present summer. It will be about the size, or a little larger, than the chapel at Long Neck. This being a new enterprise we are not warranted in speaking with confidence of its success, but appearances now are certainly promising.

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Old Christ Church at Broad Creek, of which the Bishop spoke so feelingly has a charm all its own in its age and tradition. Originally, it was built as a Chapel of Ease²⁹ to Stepney Church, Green Hill, Maryland by Robert Holston at a cost of five hundred ten pounds.

In the days before Broad Creek as a town had faded away the church had an attendance of four hundred seventy-six adults of whom one hundred nine were communicants. It was second in importance among the Episcopal churches of Delaware. The old church appealed strongly to Mr. Cadle who wrote of it:

It has been a matter of regret to me that Christ Church, Broad Creek, should not be repaired and put into a decent condition for the holding of public worship. This edifice is said to have been built in ante-revolutionary times: it is capable of holding 600 persons: its frame, and clap-boarding, and roof are sound; and the expense of restoring the parts decayed or broken would not be large. The hangings of the pulpit have wasted away; one of the porches has disappeared; much of the glass in the windows has been destroyed; and there is a general air about this sanctuary of God of the neglect preceding an abandonment to ruin and desolation. As the attendance is not large, it might not be wise to expend a large sum on its repairs; but both the church and the burying-ground attached to it claim some degree of care, and ought, if possible, to be put into a state more befitting the sacred objects for which they have been set apart than that which they now present. * * * * *

It is earnestly to be wished that the object of so much nursing care may yet be a joy of many generations.³⁰

Mr. Cadle's wish that the old church should be preserved has in part been gratified for it has been

²⁹ Chapel of Ease in England and Scotland, a subordinate church established for the ease and accommodation of those parishioners who live too far away to be able to attend the parish church. **Century Dictionary.**

³⁰ **Spirit of Missions**, page 323, August, 1854.

MINISTRY IN THE EAST

partially restored and is now used for service twice each year when the Bishop of Delaware makes his visitation.³¹

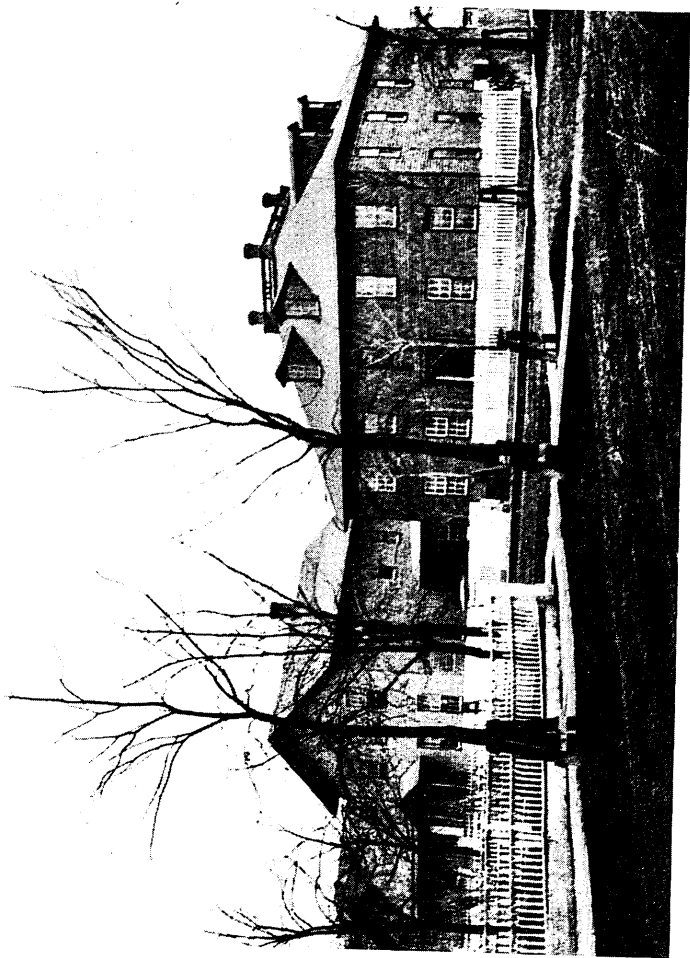
Mr. Cadle's life was a very active one. In his report to the Diocese for the year 1857 he shows that he had conducted public services on Sundays and on other days forty-six times and had had public services of communion on thirteen occasions. His most active interest at this period seems to be in organized instruction for he tells of a class he conducted at Laurel "at which approved religious books, selected by myself, were read." He likewise formed a Bible class and

On Saturday, April 18, last I commenced teaching a small school in St. Phillips Chapel, Laurel. The object of its institution was the giving of the same religious instruction that Sunday Schools aim at imparting to the young. From twelve to twenty children have attended the latter meetings of this school.

He also organized a Sunday School at St. Luke's at Seaford, but the greatest single piece of work that Mr. Cadle accomplished that year was the organization of St. Mark's Church at Little Creek Hundred, of which he said:

On the 13th of January last, this church was organized at a private house, six miles south of Laurel. A Vestry was elected and subscriptions were commenced for the building of a small, plain church, the cost of which was not to exceed five hundred dollars. From the amount subscribed for this object, I am encouraged to hope that the building of this church will be begun within a short time. A liberal offer of assistance has also been received from the Rector of one of the churches of the city of New York, for which the Vestry and congregation feel much gratitude.³²

³¹ Christ Church at Broad Creek is in the care of the Vestry of St. Philip's, Laurel, which is only two and one half miles distant.
³² *Journal of the Diocese of Delaware*, 1857.



CADLE HOME

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Today St. Luke's, Seaford is an independent parish. St. Philip's is a small but active group of people and from that church considerable missionary work is being done in the vicinity; a new parish house is under construction.

Near the end of his fourth year of service in the field, Mr. Cadle was taken ill as the result of an exposure to a cold, autumn storm on October 26, 1857, while endeavoring to keep appointments in his work. He passed away at the home of Mr. Giles, one of his parishioners, on November 9. His last words were: "The blood of Christ is sufficient for all things." The funeral services for Mr. Cadle were held at his own church at St. Luke's, Seaford. In his churchyard near the altar where he had so often officiated, he was laid in his last resting place, weary not of Christ's service but weary with the march of life. Of him Bishop Lee said:

We miss the beloved and venerated Cadle. All know his unfeigned piety and unobtrusive excellence. He was a good man full of faith and of the Holy Ghost, a pioneer missionary in labors more abundant, a pattern of good works, and he died doing his duty.³³

* * * *

In telling the story of Mr. Cadle's life and work the purpose has been to use, wherever possible, the statements contained in his reports and to give in their own words the pertinent observations of his co-workers and contemporaries. It is the first duty of the biographer to gather and arrange factual material and then if need be to present an evaluation of the man.

³³ Journal of the Diocese of Delaware, 1858.

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There was a background of culture and refinement in Mr. Cadle's boyhood. As a student at Columbia College he had not excelled in scholarship but had done good average work. With his class he had received his baccalaureate degree and after several years of advanced study, while preparing for the ministry, he had been granted a master's degree. Among those who knew him in the West, some have spoken of him as a man of fine and outstanding classical attainments and of much general information. Even those who were opposed to him at Green Bay speak of his likeable qualities and many have commented upon his extreme modesty.

At one time, when he was living in the West, he wrote to Bishop Kemper expressing a desire to retire from active work and to devote his time to the writing of many interesting or amusing experiences he and the Bishop had passed through together in the missionary field.

A writer³⁴ who knew Mr. Cadle well, in his latter days in Delaware, remarks:

As a preacher, owing to a slight impediment in his speech, he did not shine; though he was reputed to be a man of extensive learning and considerable information.

Mr. Cadle's reports which have been quoted freely show that he had an unusual faculty of describing the situation in which he lived and of telling of his work with a marked facility of expression. While as a writer he excelled, quite possibly it was this "slight impediment in his speech" that proved an obstacle to his becoming a more acceptable preacher

³⁴ The Reverend William Wright in the *Spirit of Missions*, January, 1858.

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which the churchmen of Madison seemed to demand.

Even among those who knew him intimately Mr. Cadle seems to have carried his modesty almost to the point of reticence as to his experience in the West. He told his friend Mr. Wright about his ordination but nothing of his experiences along the frontier, for Mr. Wright could only say of Mr. Cadle's earlier ministry: "much of it, I have understood, was spent among the Indians of the northwest."³⁵

* * * *

Many years after Mr. Cadle's death the people of Christ Church, Green Bay asked for and by act of the Wisconsin Legislature of March 25, 1872, were granted a charter for the Cadle Home which was for the purpose of,

—educating and maintaining orphan children, for the care and relief of the sick, infirm, needy, destitute or homeless persons, for the care and support of the aged and infirm clergyman, or for any and all of these or other charitable purposes as this corporation may from time to time undertake to carry into execution.³⁶

The original intention of its proponents was to establish a place of refuge for the friendless but soon aged and infirm persons were admitted. The Home accommodated twenty to thirty inmates and as the demands increased another building was erected to serve as a hospital. This good work was carried on until the buildings had outlived their usefulness. The last of the structure was torn down in 1917.

* * * *

³⁵ The Reverend William Wright in the *Spirit of Missions*, January, 1858.

³⁶ For full quotation, see "Green Bay Gazette," August 17, 1917.

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To many men it is given to become leaders in their communities but of few does the tradition of their life and work so survive as to be venerated by future generations.

In the transept of the new Christ Church at Green Bay a commemorative window records that Mr. Cadle was its first rector. When St. Luke's at Seaford was rebuilt a place was found for a window, quite in keeping with the English simplicity of the church, bearing this dedication:

**To the Glory of God
Rev. Richard H. Cadle**



ST. LUKE'S CHURCH, SEAFORD, DELAWARE. CADLE'S BURIAL GROUND

The Missionary

In the full fervor of enthusiasm for the vocation they have chosen for their life work, students of theology are often attracted to the field of missionary labor. Before them lies the romance of travel, of seeing strange lands and of carrying the Gospel to the worshippers of strange gods. It is a duty that demands personal sacrifice and often battling against unreasoning opposition. Many may be called but few have the courage to bring about accomplishment in the face of disheartening apathy or malevolent antagonism. It was probably with such thoughts in mind that a correspondent of the Home Missionary Society in 1832 wrote of the qualities a man should have for these duties:

But we want a man who can endure hardness as a good soldier,—A Man who can face a prairie wind in winter and swim the swollen Creeks in Spring, and eat what is set before him asking no questions and making no invidious allusions to other days:—A man who can sleep sweetly on the soft side of an oak plank or on the green sod of mother Earth with no covering but his blanket and no company but his horse, or perhaps a passing wolf or a benighted whip-poor will; and who in the meantime, can preach with Apostolic Zeal whenever he can collect a Dozen precious souls to listen. Ah, and he must have patience withal, to delay his journey an hour or two while they are collecting, though it should subject him to the inconvenience of riding in the night and the danger of losing the trail which conducts him to the next cabin . . .

Probably no better description is to be found of the situations that Mr. Cadle met and met successfully during the twenty years of his young manhood that he spent in the West.

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